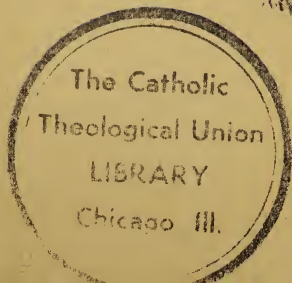




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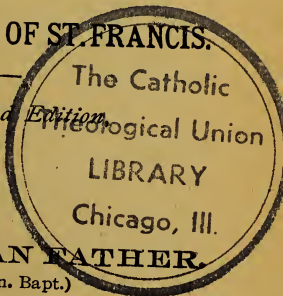
THE SERAPHIC GUIDE.

A MANUAL FOR THE MEMBERS
OF

THE THIRD ORDER OF ST. FRANCIS.

—
Third, Revised Edition.

BY
A FRANCISCAN FATHER.
(Prov. S. Joan. Bapt.)



*With Permission of the Superiors of the Order
and the Imprimatur
of the Most Rev. Wm. H. Elder, D.D.,
Archbishop of Cincinnati.*

—
NEW YORK, CINCINNATI, CHICAGO;

BENZIGER BROTHERS

Printers to the Holy Apostolic See

Imprimatur.



W. H. ELDER,

Archbishop of Cincinnati

IMPRIMI CONCEDITUR.

Datum in Conventu ad S. Franciscum Seraph.
Cincinnati, O.

Fr. HIERONYMUS KILGENSTEIN, O.F.M.

Provinciae S. Joannis Baptistae F.F.
Min. Ref. Provincialis.

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PREFACE.

THE numerous accessions to the Third Order Secular of St. Francis, in response to the recent earnest recommendations of our Holy Father, Pope Leo XIII., are a consoling evidence of lively faith and of filial obedience to the Vicar of Christ. To further facilitate the membership and to preserve the unity of the Order, the Holy Father has made some alterations in its rules and privileges; not, indeed, to such an extent as to obliterate any of the essential characteristics of the Order, but presenting its primitive Rule in a new form, defining the Indulgences, and submitting the Cereimonial to a thorough revision.

These changes made it desirable to have a new manual issued for the use of the members of the Third Order, and we thought to supply the want by the compilation of this SERAPHIC GUIDE—with what success the future will reveal.

It contains an Explanation of the Order, the Constitution and New Rule, as published by His Holiness, explanatory comments on the

Rule, Seraphic Counsels, Seraphic Examples from the lives of the beatified and canonized saints of the Order, the New Ceremonial according to the official recommendation, the Little Office of the Blessed Virgin, and the Usual Devotions.

In arranging the contents we followed the directions of the *Acta Ordinis Minorum*, a monthly published under the supervision of the General of the Franciscan Order. We embodied in our manual the explanations and pious counsels contained in the approved editions of similar publications formerly issued, adapting them to the present Rule, and took the lives of the beatified and canonized saints from the *Seraphic Martyrology*. The indulgenced prayers are all taken from the official English edition—or *Raccolta*—of Indulgences.

Hoping to have thus made the manual a true *Guide* to the Seraphic Pilgrim, we ask upon both the blessing of our Seraphic Father St. Francis.

Let us pray that those who by their dignity and position in the Church of God are enabled to introduce this excellent means of salvation—the Third Order of St. Francis—use their utmost endeavors in its propagation. Can there be a surer way of repelling the aggressive spirit of the age, manifesting itself by pride and abhorrence of authority, by love of

the world, its goods and pleasures, and by a sensuality which disregards every moral restraint, than a religious Order which embraces all conditions of life, and leads its members to the practice of self-denial and every virtue?

Oh, that the Third Order would regain its influence in the Church of God! Let us use the religious liberty we enjoy in a manner that this Holy Order of Penance become, in its intimate connection with the Church of our age, what it was at the beginning of the thirteenth century: the rallying point of penance for a world sunken in corruption and indifference, a consolation and help for the poor, a means of perseverance for the innocent and just, a guide to virtue and Christian perfection for all, and thus a saving ark for the salvation of souls!

CINCINNATI, O.

*Fest of the Purification
of the Blessed Virgin Mary.*

February 2, 1884.



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HOLIDAYS OF OBLIGATION.

All Sundays of the year.

The Circumcision, January 1.

The Ascension.

The Assumption, Aug. 15.

The Feast of All Saints, Nov. 1.

The Immaculate Conception, Dec. 8.

The Nativity, Dec. 25.

FASTING-DAYS.

1. THE FRIDAYS IN ADVENT.

2. EVERY DAY IN LENT, Sundays excepted.

3. THE EMBER DAYS—viz., the Wednesdays, Fridays, and Saturdays immediately after the First Sunday in Lent in Whitsun-week, immediately after the 14th of September, immediately after the Third Sunday of Advent.

4. THE VIGILS of Whit-Sunday, of the Assumption, of All Saints, and of Christmas ; but if the last-named feast fall on Monday, the vigil and fast are kept on Saturday.

N.B.—When a fasting-day falls upon a Sunday, the fast is observed on the Saturday preceding that Sunday.

DAYS OF ABSTINENCE.

All Fridays, except when Christmas falls on Friday.

All fasting-days, unless meat be allowed by indult.

Table of Movable Feasts

| The Year of Our Lord. | Ash Wednes- day. | Easter Sunday. | Ascension Day. | Whit- Sunday. | First Sunday of Advent. |
|-----------------------------|------------------------|-------------------|-------------------|------------------|----------------------------------|
| 1909 | Feb. 24 | Apr. 11 | May 20 | May 30 | Nov. 28 |
| 1910 | Feb. 9 | Mar. 27 | May 5 | May 15 | Nov. 27 |
| 1911 | Mar. 1 | Apr. 16 | May 25 | June 4 | Dec. 3 |
| 1912 | Feb. 21 | Apr. 7 | May 16 | May 26 | Dec. 3 |
| 1913 | Feb. 5 | Mar. 23 | May 1 | May 11 | Nov. 30 |
| 1914 | Feb. 25 | Apr. 12 | May 21 | May 31 | Nov. 29 |
| 1915 | Feb. 17 | Apr. 4 | May 13 | May 23 | Nov. 28 |
| 1916 | Mar. 8 | Apr. 23 | June 1 | June 11 | Dec. 3 |
| 1917 | Feb. 21 | Apr. 8 | May 17 | May 27 | Dec. 2 |
| 1918 | Feb. 13 | Mar. 31 | May 9 | May 19 | Dec. 1 |
| 1919 | Mar. 5 | Apr. 20 | May 29 | June 8 | Nov. 30 |
| 1920 | Feb. 18 | Apr. 4 | May 13 | May 23 | Nov. 28 |
| 1921 | Feb. 9 | Mar. 27 | May 5 | May 15 | Nov. 27 |
| 1922 | Mar. 1 | Apr. 16 | May 25 | June 4 | Dec. 3 |
| 1923 | Feb. 14 | Apr. 1 | May 10 | May 20 | Dec. 3 |
| 1924 | Mar. 5 | Apr. 20 | May 29 | June 8 | Nov. 30 |
| 1925 | Feb. 25 | Apr. 12 | May 21 | May 31 | Nov. 29 |
| 1926 | Feb. 17 | Apr. 4 | May 13 | May 23 | Nov. 28 |
| 1927 | Mar. 2 | Apr. 17 | May 26 | June 5 | Nov. 27 |
| 1928 | Feb. 22 | Apr. 8 | May 17 | May 27 | Dec. 1 |
| 1929 | Feb. 13 | Mar. 31 | May 9 | May 19 | Dec. 1 |
| 1930 | Mar. 5 | Apr. 20 | May 29 | June 8 | Nov. 30 |
| 1931 | Feb. 18 | Apr. 5 | May 14 | May 24 | Nov. 29 |
| 1932 | Feb. 10 | Mar. 27 | May 5 | May 15 | Nov. 27 |
| 1933 | Mar. 1 | Apr. 16 | May 25 | June 4 | Dec. 3 |
| 1934 | Feb. 14 | Apr. 1 | May 10 | May 20 | Dec. 2 |
| 1935 | Mar. 6 | Apr. 21 | May 30 | June 9 | Dec. 1 |

History, Nature, Duties, and Prerogatives OF THE THIRD ORDER.

CHAPTER I.

Origin of the Third Order.

“IMPRESS upon your heart a true picture of our Lord Jesus Christ; how humble He was among men, how kind to His disciples, how compassionate toward the poor, to whom He likened Himself in all things, and who seemed to constitute the favorite portion of His company; consider how, slighting no one, He did not flatter the rich; how free He was from the cares of this world, not anxiously intent upon the necessities of life; consider how patient He was when offended and how meek in His answers, not revenging Himself by cutting replies, but desirous to conciliate His adversaries by humble and meek words; how patiently He bore troubles and want, and how compassionate He was toward the oppressed; how He descended to the imperfections of

others, not despising sinners; how peaceful He was in His whole demeanor. Consider how anxious He was for the salvation of souls, for whose sake He deigned to become man, suffer and die; consider His fervor in prayer and how ready He was to serve others. Regard Him as your model in all your actions, when speaking and when silent, walking or taking food, alone or in company. You will thus enkindle your love toward Him, obtain His friendship and grace, and perfect yourself in every virtue. Let it be your sole desire and prayer constantly to meditate on some mystery of His life in order to excite you to love and follow Him: for the more we are intent upon His virtues, the nearer will we draw to Him and we will, finally, partake of His heavenly glory."

This ideal of Christian perfection, later on thus beautifully expressed by St. Bonaventure, was the fruitful subject of the meditation of St. Francis and the object of his ardent desire.

A sad picture presented itself to the gaze of the beholder at the beginning of the thirteenth century. The most sacred rights of mankind were endangered, Church and state were at variance, continual feuds threatened to convert all Europe into one field of battle; in Italy cities, communities and individuals rose up against each other; oppression and rob-

bery of the Holy See, injustice, luxury and vice of every description prevailed, and to fill up the measure of woe, the Albigensian heresy was secretly and openly spread among the people, especially those of southern Europe. Society seemed doomed to annihilation, human means were unable to stay its destruction. God Himself revealed the great dangers of the period to Pope Innocent III. in a vision. During a certain night of the month of August, 1209, it appeared to this great Pope that the Mother-Church of Christendom, the Lateran Basilica, being about to fall, was saved from ruin by the support of a poor and unknown man. This same man presented himself for an audience with the Pope on the following day. It was ST. FRANCIS.

St. Francis was born at Assisi, a town of Umbria in Italy, on the 26th of September, 1182. His father, Peter Bernardone, was a wealthy merchant. In his youth Francis was of a lofty spirit, of pleasant address and sweet temper, so that his companions styled him the "flower of youth." But presently this flower was to turn forever to the Eternal Sun—Jesus Christ. A sudden transformation was wrought within him, when he one day heard the words of Christ: "Carry neither scrip, nor purse, nor shoes" (Luke 10: 4.) and: "If thou wilt be perfect, go sell what thou hast, and

give to the poor, and thou shalt have treasure in heaven, and come and follow me." (Matt. 19: 21.) St. Francis considered these words as addressed to himself personally, and impelled by the power of grace and full of zeal for evangelical perfection, he gave his rich apparel to the poor, donned a coarse garb, and choosing poverty for the companion of his future life, he loved it so ardently that he called it his spouse and queen. Amidst luxury and effeminacy he lived a mendicant. This mode of life brought upon him scorn and reproach; even his father cruelly beat, imprisoned, disowned and disinherited him. But St. Francis, following in the way of the cross, estimated scorn and ridicule as true wisdom, and placed his glory in the poverty of Jesus and in suffering for his sake. Never were honors, wealth and earthly enjoyments so ardently desired by their votaries, as Francis longed for humiliations, privations and sufferings. "My God and my all," was his motto; God was his sole desire; only He satisfied him.

Inflamed with such a zeal, St. Francis went forth to preach. Before long a number of disciples flocked around him and in the year 1209 he founded—with the approbation of the Holy See—the Order of *Friars Minor*. Referring to the life of its first member, Blessed Thomas a Celano relates: "O what an ardent

charity inflamed these new disciples of Christ! When they met, the ardor of divine love was reflected in their countenances. Unremitt-
ing zeal, prompt obedience and the spirit of sacrifice animated each one. Prayer was fol-
lowed by work. Idleness was unknown, and
what was given them as reward for their work
they conscientiously divided with the poor.”
Such was the new evangelical gymnasium
founded by the Saint. Thus did the virtues
that shone within it illuminate the world by
their splendor.

The sermons and exhortations of St. Fran-
cis had already led a great many to the amend-
ment of their lives. As often as he returned
from his apostolical peregrinations he had the
consolation of admitting new disciples. This
glorious result did not, however, appease his
ardent zeal; the salvation of the female sex
now engaged his attention. There lived in
Assisi a pious virgin by the name of Clara.
Innocence, humility, piety and modesty were
the choicest ornaments of her soul. She had,
from her childhood, devoted herself to God
by the vow of virginity. Beneath her rich
apparel she concealed the sack-cloth of pen-
ance. She was impelled by the fame of St.
Francis to hear him preach. His words en-
kindled in her pure soul an ardent desire of
the love of God. Resolved to place herself

entirely under his direction, she visited him, and was so impressed by his exhortations, that she determined to defer her consecration to God no longer.

St. Francis appointed Palm Sunday—March 18, 1212—as the day of her farewell to the world. Attired in festival array, it being her last appearance decked out in worldly splendor, she secretly left the paternal roof and accompanied by a devout friend, hastened to St. Mary's of the Angels, a little sanctuary on the outskirts of Assisi, where St. Francis and his companions had made their home. The midnight matins had just been concluded, when St. Francis received her. She was led to the altar of the Blessed Virgin, where the saint cut her beautiful tresses and clothed her in the garb of penance, a coarse habit, which she girded with a cord. Then he sent her temporarily to a convent of Benedictine nuns in the neighborhood, because in his poverty he had no other place of shelter for her, until the house near the Church of St. Damian, which was to be her future home; should be ready to receive her. Soon her sister Agnes, a maiden of fourteen years, joined her, and later on also her sister Beatrice. After the death of their father, their mother Hortulana also entered the new Order. Others were moved by their example and in a short time

the Order of "Poor Ladies," as it was styled, embraced sixteen members, who were sent out to found new houses all over Europe.

Meanwhile also the First Order had been established in various countries, and this "Army of Saints," as Pope Gregory IX. termed the members, edified the whole world by their penitential lives and by the extraordinary success which attended their labors. In 1209 but two companions had joined the Saint; ten years later—1219—at the first General Chapter, he was surrounded by 5000 brethren, whilst 500 were present asking for admission. Forty-five years later the Order controlled in thirty-three countries over 8000 houses, its total membership being estimated at 200,000.

By his burning charity and zeal St. Francis had enkindled in all hearts a love of sacrifice, so that those whom family cares or home duties necessarily kept in the world, besieged him for some rule which should enable them to lead a perfect Christian life without abandoning their ordinary avocations. The Saint, who had already for some time entertained the same idea, made no delay in preparing the Rule of the Third Order, and submitting it to the Pope, obtained its approval. The first to profess it were Luchesius, a merchant of Bonizo, in Tuscany, and his wife Bonadonna. Before his conversion Luchesius had been

noted for his ambition to increase his wealth; but after receiving the habit of the Third Order he edified all his neighbors by his exemplary conduct. He gave generously to the poor and took care of the sick in hospitals. His wife was, at first, by no means willing to approve of this sudden liberality, fearing poverty would overtake them, when God Himself interposed. It happening one day that Luchesius had distributed all the bread in the house to the poor, Bonadonna remonstrated. He simply requested her to examine the larder, when, behold, a copious store of the finest bread met her view, whereas a few moments before not a single loaf had been there. Henceforth she seconded her husband's generosity and devoted herself entirely to the works of charity and piety.

The example of these two devout followers of St. Francis was soon imitated by a great many persons, and in a short time almost every city of Europe numbered members of the Third Order amongst its inhabitants; for, wherever the Friars Minor went, they brought with them the Rule of the Third Order.

The Convent of St. Mary of the Angels, also called Portiuncula, was the cradle of all three Orders of the great Patriarch, St. Francis, whence he and his disciples went forth into all parts of the globe. St. Francis him

self went as far as Syria, desirous to suffer martyrdom for the Faith. He there preached to the infidels and crusaders, appeared fearlessly before the Sultan, who had just then offered a prize for every Christian head, and pledged himself to ascend a burning pile in test of the truth of Christianity. His desire for the crown of martyrdom was frustrated, for the Sultan was so taken with his courage, that he issued orders for a more lenient treatment of the Christian prisoners.

After his return to Italy St. Francis became the subject of a special dispensation of grace. It was on Mount Alvernia, where he knelt in pious contemplation of the sufferings of Jesus, when, on the eve of the feast of the Exaltation of the Cross, there appeared to him an angel, who admonished him to suffer with patience whatever God would ordain. The Saint answered: "My heart is prepared, O Lord! my heart is prepared." At midnight the Saint, as usual, recited matins with his brethren. Then he went forth among the trees to a place where a large crucifix had been erected. Here he began to meditate on the passion of Christ. He entreated our Saviour to let him participate, before his death, in all His sufferings, thus to enable him to understand, in some degree, the immensity of His love; when, behold, the heavens opened

and from on high there approached the form of a Seraph with six wings, more resplendent than the sun. Two of the wings covered the head, two the body, whilst the remaining two were extended in the act of flying. The Seraph appeared crucified, the marks of the wounds being visible. The Saint felt alternately joy and sorrow in his heart on beholding this spectacle. Then our Saviour—for according to St. Bonaventure it was He who thus appeared—entered into conversation with him, the subject of which was never revealed. But during it the heart of St. Francis seemed to be transformed and on his chaste body there appeared the marks of the wounds of our crucified Lord. His hands and feet seemed transfixed by nails, which had been formed from his own flesh and which grew, in the color of iron, from below his skin. His breast appeared as if pierced by a lance, and showed a deep wound, from which blood issued and moistened his habit. “With Christ I am nailed to the cross” (Gal. 2: 19.), St. Francis was now enabled to exclaim with St. Paul. This stigmatization or impression of the wounds of our Saviour, is the seal of the Saint’s acceptability to God, the crown of his earthly life. The Church has not only formally established the truth of this wonderful occurrence, but moreover instituted a feast in com

memoration thereof, which is annually celebrated on the 17th of September.

But one grace now remained for the great servant of God to obtain: the grace of a happy death. When he felt his end approaching, he caused himself to be brought to his beloved Portiuncula, that he might finish his earthly career where he had laid the foundation of his Orders. On the 4th of October, 1226, a seraph in the flesh, a true lover of Jesus crucified, a loving father of his children, endowed with all the higher gifts of grace, he breathed out his angelic soul in the most ardent desire of being united with Jesus, the only object of his love, whose perfect image he was.

His sacred remains immediately became the object of universal veneration. Multitudes assembled to behold and venerate the sacred wounds which, during life, his humility had striven to conceal. Pope Gregory IX. who styled him the "Seraphic Patriarch," canonized him in 1228, two years after his death. His spirit continues to pervade the three Orders which he founded. What the multitudes of their members—holy men and women who venerate St. Francis as their father—accomplished for the propagation of the Faith, preaching it, suffering and giving their lives for it, how many gained heaven through their

exertions—all this is recorded in the book of life for the greater glory of God and for the honor of His servant, St. Francis.

CHAPTER II.

Propagation of the Third Order.

APPROVED by the Church and endowed by the Sovereign Pontiffs with numerous spiritual privileges and graces, the Third Order soon spread into various countries. From the cottages of the poor it found its way to the courts of kings and princes: King Louis VIII. of France, and Queen Blanca; King Louis IX., his sister Isabella, and Queen Margaret; King Ferdinand of Castile, and many of his courtiers; Sancho II. of Portugal, Princess Sancia, and many nobles of their court; St. Elizabeth of Hungary; King Bela IV. of Hungary, and a great number of other nobles, took the habit of the Third Order. Thus St. Francis, even during his lifetime, saw the great work of his two first Orders supplemented by the success of the third.

But, like all the great establishments of the Church, this institution was destined to undergo the trials of persecution. Instigated

by his Chancellor, Peter de Vineis, Emperor Frederic II. began to burden the members of the Third Order with exorbitant taxes, so that Pope Gregory IX. found himself compelled to command the Archbishops and Bishops of Italy by a special Bull (1227) not to allow the Tertiaries to be imposed upon in so unreasonable and unjust a manner. But the Pope's interference was of no avail. The persecution continued; and not only did the Emperor confiscate the Tertiaries' property, but he even forbade his subjects to harbor them or to supply them with the necessities of life. This condition remained unchanged until the Emperor's death, which occurred A.D. 1250.

Another persecution, more fierce and dangerous, threatened the Third Order towards the close of the same century. It was caused by the *Fraticelli*, a kind of heretics, enemies of God and the Church, impious and perverse men, who pretended to be members of the Third Order of St. Francis, simulated its observances and wore its habit, in order to more easily propagate their errors against the doctrines of the Church, conceal their immoralities and deceive the multitude. As a consequence, the true members of the Third Order were confounded with the fictitious, and both held in contempt as a virulent pestilence, as avowed

enemies of the Church and of society. Even the Bishops, unable at times to distinguish the wheat from the chaff, the wolves from the lambs, banished the Tertiaries from their dioceses, and almost universally regarded them as dangerous to their flocks, in the supposition that the entire society or body of the Third Order had degenerated.

God himself, however, interposed and undertook the defence of the Third Order. He inspired his Vicar upon earth, Pope Clement V., to subject this important affair to a rigorous examination, and to deal severely according to the merits of the case. The Œcumenical Council of Vienne (1311) solemnly vindicated the members of the Third Order, and again approved of their organization, whilst their enemies and detractors, the *Fratricelli*, were condemned as heretical. Nevertheless, a similar persecution soon arose. The Fratricelli did not submit, but continued to spread their poison, and succeeded in imparting it to others, who called themselves *Beghards* and *Beguins*. Finally Pope John XXII. issued against all these a Bull of condemnation (1317), and as the members of the Third Order were still sometimes confounded with the forbidden associations, the same Pope (1319) issued a special *Bull of Vindication*, heartily commending the Third Order to the prelates of the

Church, and declaring that the Tertiaries of St. Francis were not included in the Bull of 1317. This was the last great storm which swept over the Third Order in the first century of its existence.

Despite the calumnies by which it was from time to time attacked, the Third Order henceforth kept in the even tenor of its way, and was especially fostered by the Regular communities, to which many of its members had united themselves. For it often happened that such of the brothers and sisters as felt themselves called to a closer union with God formed a community and pronounced the religious vows of poverty, chastity, and obedience, proposing as their object the works of charity, especially the care of the sick and the education of youth. Thus, according to St. Bonaventure, St. Elizabeth publicly pronounced the vows in 1225; and in Italy, France, and Germany convents of the Third Order were established soon after the death of St. Francis.

As a matter of course, the Third Order was propagated by these communities; and where no members of the First Order were convenient, priests of the Third Order undertook its direction and presided over its assemblies, whilst the annual visitations were held, if possible, by the Provincials of the

Franciscans or by their delegates. Thus the secular branch of the Order was strengthened, and retained its life and vigor.

If we then consider, besides the blissful ministry of the cloistered Tertiaries, the silent, secret influence of the secular members on society, their religious and moral example, their love of justice and peace, their zeal and their charity towards the sick and unfortunate—if we consider this and effects similar, then we may form a correct picture of the efforts and attainments of the Third Order since its establishment, almost seven hundred years ago.

CHAPTER III.

Object of the Third Order.

THE object of the Third Order of St. Francis is: to lead its members to Eternal Salvation by a life in conformity with the precepts of Christian morals. Pride and vanity, disobedience and disregard of lawful authority, disrespect towards the Holy See, sensuality and love of ease, attachment to worldly things, injustice, blasphemy, hatred, dissensions—in a word, the want of a penitential spirit, are

the common vices of our age. To combat these vices by the exercise of the opposite virtues—this is the object of the Third Order. Therefore its Rule inculcates true and profound humility after the example of St. Francis, simplicity in dress, avoidance of vain display, obedience and subjection, reverence and love towards their Superiors, cultivation of chastity according to the state of life, renunciation of all dangerous amusements, justice towards all, conscientious fulfilment of the obligations of one's condition of life, Christian moderation in the enjoyment of this world's goods, zealous practice of the duties towards God and the Church, fervor in prayer, frequentation of the Sacraments and assistance at divine worship, avoidance of cursing, blasphemy, and unnecessary oaths, performance of the obligatory works of penance, fasting and abstinence, mortification, peacefulness and true Christian charity, avoidance of dissensions, quarrels, abusive and uncharitable language and unnecessary litigation: in a word, it insists upon zeal and perseverance in the attainment of Christian perfection.

The Rule of this Order is adapted to all: it takes into consideration the different circumstances and also the frailties of human life. By its observance the clergy and laity. the

married and single, virgins and widows, the young and the old, masters and servants, the rich and the poor, are drawn in a mild but persuasive manner to the contempt of the pomp and pride of the world, to the performance of their Christian duties, to the due regard for the rights of others, to Christian charity, to the fulfilment of the teachings of the Gospel and to the imitation of their Divine Master's example.

To prevent all complaints of too great a severity, our Holy Father Pope Leo XIII., with due regard to the requirements of our age, modified the primitive Rule, abrogating, in a spirit of apostolic mildness, those of its precepts which might, in our time, appear too onerous for observance.

CHAPTER IV.

Constitution

OF HIS HOLINESS POPE LEO XIII. CONCERNING THE RULE OF THE THIRD ORDER OF ST. FRANCIS FOR SECULARS.

LEO, Bishop, Servant of the Servants of God.

IN PERPETUAL REMEMBRANCE.

The Merciful Son of God, Who, in laying a sweet yoke and a light burden upon men,

made provision for the life and for the salvation of all, bequeathed to the Church which He established not His power alone but His mercy also, that so the blessings obtained through Him might, by the same continuance of love, be propagated for all ages. And, therefore, just as all that Jesus Christ did or said throughout His life was marked by a gentle wisdom and the greatness of an unconquered benevolence, so, too, each institution of the Church displays a wondrous indulgence and leniency, from which it is seen that in this respect too the Church resembles God, Who is Love (1 John 4: 16). Now it is the special work of this maternal affection wisely to adapt the laws—so far as may be—to the age and its manners, and at all times to observe the greatest discretion both in their framing and enforcing. And the result of this habitual charity and wisdom is that the Church is enabled to join an absolute and eternal immutability of doctrine to a prudent variation of discipline. Conforming Our mind and heart to these principles in the exercise of the Pontificate, We deem it Our duty to consider impartially the nature of the times, to weigh all circumstances so that no one should be turned aside by difficulties from the practice of useful virtues. We have now been pleased to submit to this rule the

association of Franciscans of the Third Order—styled the Secular—and to determine with care whether it were best to make some slight modifications in its laws because of the changes in the times. That illustrious institution of our Father Francis was warmly commended to the faithful by Us in Our Encyclical Letter *Auspicato* which We published on the 17th of September of last year. We published it with no other wish or aim than this—that by it as many as possible might be recalled on Our invitation to the pursuit of Christian sanctity. For the chief source of the evils which oppress the world, and of the dangers that threaten us, is the neglect of Christian virtue; and men cannot heal the former nor can they avert the latter in any way except by hastening to return, publicly and in private, to Jesus Christ who “can save forever all those that draw nigh, through Him, to God” (Heb. 7: 25).

The Franciscan institutes are based wholly on the observance of the precepts of Jesus Christ; for the holy founder had no other aim than that the Christian life should be exercised in those precepts—as in a gymnasium—with greater diligence. The first two Franciscan Orders, of course, which were instituted for the exercise of great virtues, pursue a loftier and diviner aim: but they are

the heritage of a few—of those, namely, to whom God has given the grace to strive with a special zeal for the sanctity of the evangelical counsels. But the Third Order is adapted to the many; and the records of times gone by, and the nature of the society itself, both show how great is its influence in promoting justice, honesty, and religion.

We must render thanks to the Author and Helper of all good counsels, that the ears of the Christian people were not closed to Our exhortations. From many places We hear that devotion to Francis of Assisi has been aroused, and there is everywhere an increase in the number of persons seeking admittance into the Third Order. Wherefore, as though to give fresh impulse to men already running, We determined to turn Our thoughts to all that in any way hinders or retards this salutary race of souls. First we saw that the Rule of the Third Order which Nicholas IV., Our Predecessor, approved and confirmed in his Apostolic Constitution *Super Montem* on the 18th of August, 1289, is not in all points suited to the present age and present customs. Hence, since the duties assumed could not be fulfilled without excessive difficulty and trouble, it has hitherto been necessary to dispense with many important rules on the petition of the associates; that this cannot be

done without injury to the common discipline will readily be understood. Then, too, there were other matters in the association which called for Our attention. The Roman Pontiffs, Our Predecessors, welcomed the Third Order from its birth with the greatest good will, and granted its members very many and valuable Indulgences. The scope of these Indulgences has become in the lapse of time somewhat confused, and it has often been a matter of discussion whether the Pontifical indulgence applied in certain cases, when it could be gained, and of what kind it was. Assuredly there has been no want of foresight on the part of the Apostolic See in this matter: Pope Benedict XIV., for instance, in his Constitution *Ad Romanum Pontificem*, of the 15th of March, 1751, set himself to put an end to previous doubts; since then, however, many more have naturally risen. We have been induced by the consideration of inconveniences of this kind to appoint some Cardinals of the Holy Roman Church who are members of the Sacred Council of Indulgences and Sacred Relics, to review the old rules of the Tertiaries with care, and to collate and examine all the Indulgences and privileges, and when they had formed a mature judgment on the matter, to report to Us what they thought should be retained. and

what altered, in view of the condition of the times.

When this was done according to instructions, the Cardinals proposed to alter the former Rules and adapt them to the present mode of life by the changing of certain chapters. In the matter of Indulgences, that there might no longer be any room for doubt, and that all risk of doing anything unlawful might be avoided, they gave Us their opinion that We, after the example of Benedict XIV., would act wisely and usefully if we would revoke and abrogate all Indulgences which have hitherto been in force, and to decree new ones for the Association.

Therefore, for the good and the happiness of the future, for the increase of the glory of God, the encouragement of piety and zeal for all virtues, We by Our present letters, in virtue of Our Apostolic authority, renew and sanction, in the manner described below, the Rule of the Third Order of St. Francis, called the Secular. It must not be thought that in consequence of this act anything is taken from the nature of the Order, which We by all means wish should remain unchanged and intact. And furthermore, We will and command that the members shall enjoy the release of temporal punishments, or Indulgences and privileges enumerated in the

Index subjoined, totally revoking all indulgences and privileges which this Apostolic See had before this day granted the Order, no matter at what time, or under what name or form.

*RULE OF THE THIRD ORDER OF ST. FRANCIS
FOR THE LAITY.*

PART I.

The Reception, Novitiate, and Profession.

1. It is forbidden to receive any persons as members unless they be more than fourteen years of age, of good morals, of peaceable disposition, and above all exact in the practice of the Catholic religion, and of tried obedience to the Roman Church and the Apostolic See.

2. Married women are not to be admitted without the knowledge and consent of their husbands; if it is thought necessary to act otherwise, it should be done only after the approval of the confessor.

3. Those admitted into the Order must wear the customary small scapular and the cord, else they will be deprived of the granted privileges and rights.

4. All those who enter the Third Order shall make a full year's novitiate; then, making the profession prescribed by the Rule of

the Order, they shall promise to observe the laws of God, to obey the Church, and, if they fail in their profession, to make the required satisfaction.

PART II.

The Mode of Life.

1. Members of the Third Order shall avoid expensive display in their dress and ornaments, and shall observe—each according to his state of life—the rule of moderation.

2. They shall be careful to remain away from frivolous stage-plays and dances; as also from dissolute parties.

3. They shall be temperate in eating and drinking, and they shall neither sit down to table nor rise from it without first devoutly and gratefully invoking God.

4. They shall fast on the vigils of the feasts of the Immaculate Conception and of St. Francis: those will merit great praise who, in addition, in accordance with the old rule of the Tertiaries, either fast on Friday or abstain from flesh meat on Wednesday.

5. Members shall confess their sins every month, and shall also approach the holy table monthly.

6. Tertiaries, who are ecclesiastics, inasmuch as they read the Psalms daily, need do

no more under this heading. Lay persons who recite neither the canonical hours nor the Office of the Blessed Virgin, commonly known as the Little Office, must say the Lord's Prayer, the "Hail Mary," and the "Glory be to the Father, etc.," twelve times a day, unless they are prevented from doing so by ill-health.

7. Those who have to make wills should settle their temporal affairs in time.

8. In their home life they should strive to lead others by their example, to promote pious practices and all that is good. Let them not allow to be brought into their houses, or read by those who are under their care, any books or papers from which any injury to virtue can be feared.

9. Let them diligently exercise kindness and charity among themselves and towards others, and whenever they can do so they should strive to settle quarrels.

10. Let them never take an oath except in case of necessity. They shall never say anything indecent nor utter vulgar jokes. They shall examine their consciences every night as to whether they have perchance done anything of the kind; if they have, let them do penance for the fault.

11. Those who can conveniently do so, should assist daily at Mass. All shall at-

tend the monthly meetings called by the Prefect.

12. They shall contribute—each according to his means—to a common fund, from which the poorer members of the Association may be relieved, especially in case of sickness, or from which provision may be made for the dignity of divine worship.

13. The Prefects shall either visit sick members in person, or send some one to perform the offices of charity. When the sickness is serious, they shall admonish and urge the sick person to give early attention to everything that concerns the salvation of his soul.

14. At the funeral of a deceased member the resident and visiting members should assemble and say a third of the prayers to Mary instituted by St. Dominic—that is, the Rosary—for the heavenly comfort of the dead person. And priests should pray at Mass, laymen, if possible, after the reception of the Holy Eucharist, for the eternal rest of their deceased brother.

PART III.

The Offices, Visitations, and the Rule itself.

1. The offices are to be assigned in meetings of the members. These offices shall be held for three years. No one can, without

good reason, refuse any office tendered him, nor shall any one discharge negligently the duties of his office.

2. The curator, who is called the Visitor, shall zealously watch over the observance of the Rule. For this purpose he shall, if possible, visit every year, or oftener, if need be, the place where the societies are established, and shall call a meeting at which all Prefects and all members of the Association have been ordered to attend. Should the Visitor recall any associate to his duty by an admonition or command, or should he assign him any salutary penance, such associate shall receive the admonition with modesty and shall not refuse to perform the penance.

3. The Visitors are to be chosen from the First Franciscan Order or from the Third Regular Order, and the custodes, or guardians, shall name them when asked to do so. A Lay person is not competent to exercise the office of Visitor.

4. Disobedient or offending members are to be admonished of their duty three times; in the event of further disobedience they are to be dismissed from the Order.

5. Those who commit any breach of these Rules do not thereby incur the guilt of sin except in so far as they also offend against the divine law and the laws of the Church.

6. Should there be any serious and good cause to prevent any one from observing any provision of the Rules, such person may be excused from that part of the Rules, or the regulation may be prudently changed into something equivalent. The faculty and power of granting such dispensation or commutation shall rest with the ordinary Prefects of the Franciscans of the First and Third Orders, and with the above-named Visitors.

INDULGENCES AND PRIVILEGES.

The Holy Father has granted to the secular members of the Third Order of St. Francis, by an Apostolic Brief, dated September 7, 1901, new Indulgences, and approved others already granted. The following summary bears the approbation of the Sacred Congregation of Indulgences, and contains all the Indulgences, plenary and partial, granted to the members of the Third Order, together with the days on which the General Absolution is imparted. This list supersedes all former ones.

PART I.

Plenary Indulgences.

All Tertiaries of either sex, truly repentant, confessing their sins and receiving the Holy Eucharist, may gain a Plenary Indulgence on the following days, and with the conditions subjoined:

A. 1) On the day of their reception and 2) when they make their first profession; 3) as often as, through desire of a more perfect life, they make a spiritual retreat of eight days consecutively; 4) on the 16th of April, the anniversary of the

profession of our Holy Father St. Francis, or, when legitimately hindered, on the immediately following Sunday, provided they renew their profession of the Third Order.

B. Provided they pray according to the intention of the Supreme Pontiff, they gain a Plenary Indulgence 1) twice a year when they receive the Papal Benediction; and on the following days when they receive what is called the General Absolution—that is, the Benediction; 2) on Christmas; 3) on Easter; 4) on Pentecost; 5) on the Feast of the Sacred Heart of Jesus; 6) on the Feast of the Immaculate Conception; 7) on the Feast of St. Joseph, the 19th of March; 8) on the Feast of the Impression of the Sacred Stigmata of St. Francis, the 17th of September; 9) on the 25th of August, the Feast of St. Louis, King of France, and patron of the Third Order; 10) on the Feast of St. Elizabeth of Hungary, the 19th of November.

C. On condition that they devoutly visit some church or public oratory, and there pray for some time according to the intention of the Supreme Pontiff: 1) On the day when they assemble for the monthly sermon or conference; 2) once in a month on a day to be chosen by themselves.

D. When they devoutly visit that church in which the Third Order is erected, they gain a Plenary Indulgence on the following days:

1) On Trinity Sunday; on the following Feasts of our Lord Jesus Christ: 2) Circumcision (1 Jan.); 3) Epiphany (6 Jan.); 4) Ascension; on the following Feasts of the B. V. Mary; 5) Purification (2 Feb.); 6) Annunciation; 7) Assumption; 8) Nativity; 9) on the Feast of St. Michael, Archangel; 10) on the Feast of the Holy Guardian Angels; on the Feasts of the following Saints; 11) St. John the Baptist; 12) the Apostles St. Peter and Paul; 13) Bl. Odoric, Conf., I. O. (14 Jan.); 14) first martyrs of the Seraphic Order, Sts. Berard, Peter and Comp. (16 Jan.); 15) St. Hyacintha Mariscotti, Virg., III. O. (30 Jan.); 16) Bl. Andrew of Contis, Conf., I. O. (1 Feb.); 17) The martyrs of Japan, Sts. Peter Baptist and Comp., I. and III. O. (5 Feb.); 18) St. Conrad of Piacenza, Conf., III. O. (19 Feb.); 19) St. Angela of Merici, Virg., III. O. (21 Feb.); 20) St. Margaret of Cortona, III. O. (22 or 23 Feb.); 21) St. Coletta, II. O. (6 March) 22) St. Catherine of Bologna, Virg., II. O. (9 March); 23) St. Fidelis of Sigmaringen, Martyr, I. O. (24 Apr.); 24) Bl. Luchesius or

Lucius, the first Tertiary, who was invested by St. Francis himself (28 or 18 Apr.); 25) Paschal Baylon, Conf., I. O. (17 May); 26) St. Ivo, Conf., III. O. (19 May); 27) St. Bernardine of Siena, Conf., I. O. (20 May); 28) King St. Ferdinand, Conf., III. O. (30 May); 29) St. Anthony of Padua, Conf., I. O. (13 June); 30) St. Lawrence of Brindisi, Conf., I. O. (7 July); 31) St. Elizabeth, Queen of Portugal, III. O. (8 July); 32) St. Veronica Juliani, Virg., II. O. (9 July or 13 Sept.); 33) St. Bonaventure, the Seraphic Doctor, Conf., I. O. (14 July); 34) St. Roch, Conf., III. O. (16 Aug.); 35) St. Louis, Bp. of Toulouse, I. O. (19 Aug.); 36) St. Rose of Viterbo, Virg., III. O. (4 Sept.); 37) St. Joseph of Cupertino, Conf., I. O. (18 Sept.); 38) St. Eleazar, Count and Conf., III. O. (27 Sept.); 39) St. Mary Frances of the Five Wounds, Virg., III. O. (6 Oct.); 40) Sts. Daniel and Comp., Martyrs, I. O. (13 Oct.); 41) St. Peter of Alcantara, Conf., I. O. (19 Oct.) 42) Bl. Delphina, Virg., III. O. (27 Nov.); 43) All Saints of the three Franciscan Orders (29 Nov.).

E. The same Tertiaries, when they devoutly visit the church in which the Third Order is erected, and for some time pray according to the intention of the Pope, gain a Plenary Indulgence: 1) on the Feast of our Holy Father, St. Francis (4 Oct.); 2) on the Feast of St. Clare, Founder of Poor Clares (12 Aug.); 3) on the day of the anniversary of the Saint in whose church the Third Order is erected; 4) as often as they, from the first Vespers until sunset of the 2d of August, visit a church or public oratory in which the Third Order is established.

As mentioned above, to gain these indulgences the Tertiary must be truly repentant, confess and receive Holy Communion.

F. As often as they recite the "Our Father," "Hail Mary," and "Glory be to the Father," etc., five times for the safety of the Church, and once for the intentions of the Sovereign Pontiff, they shall gain all those Indulgences as are granted to those who perform or visit the stations at the churches of Rome, Portiuncula, the holy places of Jerusalem, or the church of St. James the Apostle at Compostella, provided they observe the decrees of March 7, 1678, February 16, 1852, and April 14, 1856.

G. Tertiaries who recite the Franciscan Rosary in honor of the seven joys of the Blessed Virgin, which consists of 72 "Hail Marys" and 7 "Our

Fathers," adding one "Our Father" for the Pope, gain the Plenary Indulgence connected with its recital for the Seraphic Order.

H. Finally Tertiaries on the point of death who are truly repentant, have confessed and received the Holy Eucharist, or who are at least contrite, if they invoke the most holy name of Jesus with the mouth, or, if this be beyond their power, in their hearts, they will gain a Plenary Indulgence.

PART II.

Indulgences of the Roman Churches.

If on any of the days when the stations are marked in the Roman Missal they pay a visit to any church in which the Third Order is erected, and there pray according to the intention of the Pope, they gain the same Indulgences as if they personally visited on the appointed days the churches in and without the city of Rome.

PART III.

Partial Indulgences.

A. All Tertiaries of either sex gain an Indulgence of *seven years and seven quadragenes*, if they devoutly visit a church in which the Third Order is established and offer prayer according to the intention of the Supreme Pontiff: 1) on the Feast of the Impression of the Sacred Stigmata of St. Francis, 2) on the Feast of St. Louis, King, 3) of St. Elizabeth of Hungary, 4) of St. Margaret of Cortona, 5) of St. Elizabeth, Queen of Portugal, 6) on twelve other days which are left to the choice of each Tertiary, subject to the approval of the Prefect of the Order, 7) on the Feast of the Espousal of B. M. V., 8) Visitation B. M. V., 9) Presentation B. M. V., 10) on the Feast of the Finding, and 11) Exaltation of the Holy Cross.

B. Indulgence of *three hundred days*: as often as they are present at Holy Mass or other divine

offices or at the public or private meetings of the members of the Third Order—as often as they shelter the poor—allay, or help to allay, quarrels—assist at a religious procession—accompany the Blessed Sacrament when It is being borne anywhere, or, when unable to accompany It, if they at the sound of the bell say the “Our Father” and “Hail Mary” once—if they recite five “Our Fathers” and “Hail Marys” to commend to God the welfare of the Church or the souls of deceased members of the Third Order—attend the burial of the dead—recall one to his duty who has gone astray—teach any one the commandments of God and other things necessary for salvation or do any other work for charity.

All and each of the above mentioned Indulgences, with the exception of the Plenary Indulgence in the hour of death, may be applied to the poor souls in purgatory.

PART IV.

Privileges.

1. Priests belonging to the Third Order can have the favor of a privileged altar, no matter at what altar they are celebrating Mass, on three days in each week, unless they have obtained already a similar privilege on another day.

2. All Masses that are said for deceased Tertiaries of the Association are always and everywhere privileged.

PART V.

Indults.

1. All Tertiaries who for just reasons cannot go to church to receive General Absolution on the appointed days, if such are week days, can receive it during the octave of such week days, but only on a Sunday or holyday of obligation.

2. Tertiaries can receive General Absolution after confession the day before the Feast for which it is granted.

3. Tertiaries, in such places in which there is no

Association of the Third Order, can receive General Absolution twice a year, with the Plenary Indulgence, instead of the Papal Benediction.

4. If Tertiaries who are ill or recovering from sickness, and cannot conveniently leave their dwellings, recite the "Our Father" and "Hail Mary" five times, and pray for the intention of the Pope, they may gain all the indulgences, as though they visit in person the church of the Order or Conference.

5. The same, sick or convalescing, can receive General Absolution and all Plenary Indulgences that are granted for certain days, or any day within the octave of the Feast for which the General Absolution or the Plenary Indulgence is granted, provided they observe the other conditions.

6. All Tertiaries can gain all those Indulgences granted to the visitors of a Franciscan church, as well as those of the secular Third Order, on the condition that they visit the parochial church, in all such places in which there is neither a Franciscan church, nor a public oratory of the secular Third Order, nor any other church in which the Third Order is erected.

Given at Rome, in the Secretary's Office of the Sacred Congregation of Indulgences and Relics, Sept. 11, 1902.

S. CARD. CRETONI, *Prefect.*

FRANCIS, Archbishop of Amida, *Sec'y.*

JOS. M. COSELLI, *Subst.*

(L. + S.)

CHAPTER V.

Conditions of Admission.

AN attentive perusal of the Rule of the Third Order will lead us to the conclusion that all orthodox Catholic Christians of good character, who are over fourteen years of age, without regard to sex, position, calling, or

dignity, may be admitted. Tempered by the spirit of Christian prudence, the Order is so arranged as to create no disturbance in the social relations, its aim being to teach how to live *in* the world without being *of* the world. Therefore men and women, the married and the single, masters and servants, the rich and the poor, may become members. They wear no distinctive dress, being solely admonished to cultivate modesty, simplicity, and humility. We may apply to them what St. Justin relates of the primitive Christians, viz., that they are subject to every legitimate form of government, obey the laws of their country, conform to the customs of their place of abode in dress, dwelling, and other things, distinguishing themselves not by external appearances, but by interior virtue.

The cosmopolitan character of the Order demands extreme watchfulness as to those asking for admission. The following are among those *not to be admitted*:

1. Children under fourteen years of age, non-Catholics, apostates, persons refractory towards their pastors.

2. Those leading a scandalous life, living in enmity, keeping up sinful connections, or belonging to forbidden or secret societies.

3. Persons punished by civil law and declared infamous. Should they later on prove

their innocence and publicly establish it, they may be admitted.

4. Persons unable honestly to support themselves, who enter with the apparent purpose of living comfortably on the alms of the congregation, thus threatening to become a burden to the members.

5. Those parents and masters who permit public dancing and dangerous amusements in their homes. And because these assemblies are dangerous to virtue, even the children of such parents and the servants of such masters shall be excluded until they shall have left such a house.

6. All those who allow to be brought into their houses or to be read by those under their care, any books or papers, from which any injury to virtue can be feared.

7. Professional beggars, actors, clowns, vagabonds, and the like; in fact, all such persons as have no permanent place of abode, but make their living here and there, honestly or dishonestly, as it may happen.

8. Those who, through culpable extravagance, are burdened with debts which they will not pay; those in possession of others' property and unwilling to restore it; those publicly living in discord, anger, and hatred.

9. Finally, all those unable to fulfil at least some of the obligations of the Order.

Particular prudence is to be exercised in regard to the admission of females. The following are *not to be admitted*:

1. Females of notorious ill-fame. Should their conversion, however, have become as public as their fall, and should they, moreover, have given conclusive evidence of their perseverance for a number of years, they may be admitted, because the Order does not intend to deprive them of the opportunity of leading a truly penitential life.

2. Females, as a rule, should not be admitted before they have attained a more mature age, because of the danger of losing their first fervor and then causing scandal.

3. It being one of the aims of the Order to facilitate the fulfilment of the duties of every state of life, it presents no obstacle to marriage, nor does it in any manner interfere with the marital relations. Nevertheless, female members contemplating marriage should inform their future husbands beforehand of the fact of their membership, so as to prevent possible contradictions afterwards, and to obtain their consent, which will the more readily be given, because the Order does not interfere with the marital privileges and duties.

A true vocation from above is essential to become a member of the Third Order. It

can be obtained by fervent prayer and a pure life. This vocation is like unto the gem mentioned in the Gospel; whosoever, by the grace of God, finds it, should sacrifice everything to purchase it and adorn his soul therewith, joining our Divine Saviour in the prayer: "I praise Thee, Father, Lord of heaven and earth, because Thou hast hid these things from the wise and prudent, and hast revealed them to the little ones" (Matt. 11: 25).

CHAPTER VI.

To Whom we Must Apply for Admission.

UNIVERSAL custom, sanctioned by the express declaration of Pope Leo XIII., places the Third Order under the direction of the Superiors of the First Order. The Minors Conventual and the Capuchin Fathers, both belonging to the First Order and being only different branches of the parent stem, likewise have the right to admit members to the Third Order and to direct them. (Bened. XIV., Clem. XIV.) In places where both branches of the Order are represented, both have this power. (*Ferrar. VIII. Tert.*)

The supreme power to receive rests with the General of the Order, and in the several Provinces with the Provincial, from whom emanates whatever power the Guardians and Superiors of Convents and the Visitors exercise.

In places where there are no Franciscan Convents, the Provincials may delegate secular priests to receive members into the Third Order. Bishops also can give the same authority to secular priests for those places of their *dioceses* where no Franciscans reside, after obtaining the faculty of the General of the Order.

CHAPTER VII.

Spiritual Prerogatives and Graces of the Third Order.

1. By entering the Third Order we declare our opposition to the world and its vanities. We are, in consequence, enlightened in spirit, lifted above the world, its principles, vain desires, and pleasures, and confirmed in the resolution to imitate our crucified Redeemer, "Who gave us an example that we follow in His footsteps" (1 Pet. 2:21).

The Rule, moreover, excites its professors to constancy in the exercise of piety, which it reduces to a system. Experience teaches us that when systematic order is wanting, these exercises will be either totally neglected or else desultorily performed *at random*, so that we one day attempt too much, whilst at other times we neglect them altogether: for self-will is inconstant, disorderly, inconsistent, and—what is still more deplorable—deficient in merit; whereas by the observance of the Rule our actions are ennobled by the merit of obedience.

2. By entering the Third Order we become true children of St. Francis, battle under his banner, and are rendered worthy of the special protection and intercession of a saint so signally favored by God. The numerous array of great saints of the Order will moreover assist us from heaven and be our patrons in the battle of life.

3. Membership in the Third Order affiliates us to all three Orders of St. Francis, for as the grand communion of saints unites all the faithful in a mystic body, applying the merits of the prayers and good works of one to another, thus there is also a spiritual communion in the great family of St. Francis, which draws down upon its members manifold graces, and secures to them the re-

mission of temporal punishment, rendering them, as far as they show themselves worthy by a pure heart and a true affection for the Order, partakers in the benefits of all the holy Masses, prayers, and other works of piety performed by the members of the three Orders throughout the world.

4. Holy Scripture says, "Woe unto him that standeth alone, for if he fall he shall have none to raise him up" (Eccl. 6:10). Being members of an Order which embraces so many pious Christians, we receive the support of their prayers and example, and profit by the exhortations and corrections which they receive from their Superiors. We may also add, that united prayers and good works jointly performed are more powerful with God than those performed singly.

5. The Third Order was endowed with numerous Indulgences by the Church. Our divine Lord has left to the Church militant an inexhaustible repository of graces, which were confided to St. Peter and his successors for the benefit of the faithful. To the plenitude of this repository were also added the merits of the Blessed Virgin, the holy martyrs, and other saints. This treasury of infinite value is opened to us by the indulgences, and the more earnestly we endeavor to gain them, the more of the temporal punish-

ment due to our sins is remitted to us: and the conditions of partaking of this treasure are so easy! We can, moreover, not only mitigate our own future purgatory, but we are also able to assist the souls now confined therein.

6. Finally, it will without doubt be conceded, that we shall die more tranquilly, be surer of heaven and shall enter it sooner and with more abundant merit, if we from pure motives follow St. Francis on the way of penance, than if we follow the world or our own inclinations. And this is, after all, the conclusive point to influence all our plans and resolutions, for none but an infidel will maintain that we can overdo the work of our salvation.

CHAPTER VIII.

Importance of the Third Order in the Church of God, and its Relation to the Present Age.

THE motives of St. Francis in founding the Third Order will easily be understood from what we have hitherto said. Having witnessed the unbridled eagerness of men for

luxury and wealth, whereby they were impelled to deviate from the doctrine and example of Jesus Christ, and almost entirely forgot the existence of a future life, St. Francis opposed this tendency by disengaging them from temporal things, and directing them to heavenly desires. He instructs those who enter the Third Order to become followers of Jesus Christ; to observe His precepts; to love, poverty, humility, and suffering; to aspire to piety, purity of conscience, obedience, and the spirit of prayer.

Such fervor was not to remain fruitless. Religious life was renewed in a wonderful degree; zeal for piety, obedience to parents, superiors, and civil authorities, love and care of chastity, regained their hold upon the hearts of the people.

In our days, subject as they are to the same evils which prevailed in the thirteenth century, God seems to have chosen the Third Order to rehabilitate the nations and re-establish Christian perfection amongst them. This is the conviction of numerous excellent and saintly men. Jean Marie Vianney, the celebrated curé d'Ars, who died in the odor of sanctity, declared that the salvation of society depended on the propagation of the Third Order. The illustrious French prelate Monseigneur de Segur, speaking of the sancti-

fyng influence of the Third Order, goes so far as to declare this institution the hope of the Christian world. The Catholic Conventions recently held in Italy expressed their desire for the extension of the Third Order, for they fully understood that from it must emanate the spirit which is to overcome the enemies of the Church and insure her triumph. The Sovereign Pontiffs Pius IX. and Leo XIII., both members themselves of the Third Order, let no opportunity pass of recommending it most earnestly.

When, on the 5th of February, 1882, the members of the Italian Young Men's Association of St. Peter were admitted to an audience with the Holy Father, to express their devotion and render homage to the Vicar of Christ, His Holiness admonished them resolutely to engage in combat for their faith and Church, amid the turbulent dangers of the present age, and to preserve themselves untarnished amid the prevailing moral corruption. Then, drawing their attention to the seven-hundredth anniversary of the Seraphic Patriarch St. Francis, he urged them to join the Third Order, as being the most efficient means of preserving their faith and morals intact amid the perils besetting them on all sides. The Association assembled immediately after the audience, and passed the

following resolution: “ *Whereas*, His faithful children ever regard the expression of a wish by the Holy Father as a command; be it *Resolved*, That all the members of this Association, before the ensuing Feast of St. Francis, enter the Third Order, and ask the habit of the General of the Franciscans at Ara Cœli.”

The Holy Father began on this occasion to fulfil a promise he had made to the General Counsellors of the Franciscan Order presented to him on the 9th of June, 1881. After having explained to them their duties and signalized the difficulties arising from the prevalent persecutions of the religious Orders, he addressed them as follows: “The Order of St. Francis is one of the grand institutions of the Church. For about six centuries it was one of the main supports of the Roman Pontiffs. I also intend to make use of it as a means of willing and strong support in the defence of the Church and the reformation of society.”

Then he continued:

“Mentioning the reformation of society reminds me forcibly of the Third Order of St. Francis. This holy patriarch was not content to form a new mode of cloistered life for both sexes: his love-inspired heart embraced all the world, and gave to Christians of every social position the rule of his Third Order. Its observance is so easy, and

its spirit so signally adapted to the renewal of faith and virtue, that I, when Bishop of Perugia, carefully fostered the Third Order of St. Francis in my diocese. And now I intend to continue its propagation. I will, as soon as opportunity offers, recommend this institution to all the Bishops of the world, admonishing them to form communities of this Order in their dioceses, and to establish them in their parishes. On you, as members of the First Order, it is incumbent willingly to assist in this work."

With the Fathers assembled in General Council at Chalcedon, A.D. 451, let us now exclaim: "Peter hath spoken by the mouth of Leo!" Filled with inexpressible grief, the Holy Father deplores the ravages caused by the infidelity of our age. Not one but all the mysteries and truths of faith are now assailed. God, the Creator, the Redeemer, the Supreme Judge of mankind, is ignored, His holy law subjected to contempt. Christ, the Way, the Truth, and Life, is degraded to a mere human agent; His doctrine is warped, misrepresented, and falsified; His precious Blood, the price of our redemption, is trampled under foot; the Church, this divine institution for the salvation of mankind, is reviled, calumniated, and enslaved—in her Supreme Pastor, in her Bishops, in her priests, in her

doctrine, in her Sacraments, in her service, in her rights, in her entire interior and exterior development. Humility and self-denial are replaced by arrogance and pride, by insatiable self-gratification and supercilious disregard of things heavenly and coarse indulgence in things earthly, by opposition to authority divine and human.

The remedy must be proportionate to the evil: it can only consist of an antidote against the fearful malady. A glance at the Rule of the Third Order, and at the spirit of the age, will at once convince every one that the former is radically opposed to the latter—the source of all these evils.

As one of their principal sources, we may reckon *Infidelity*, with its train of ignorance of religion and neglect of duty. The Third Order insists on orthodox faith and frequentation of the Sacraments. Orthodoxy and purity of morals are its foundations.

Another source of the evils of our age is the *absence of domestic discipline and religious family-life*. Young people are left to themselves, and are consequently given up to the gratification of their unruly desires; they lead an unrestrained, licentious life, adverse to obedience, submission and modesty, authority, discipline, and order. The Third Order inculcates these virtues, watches over its

members, corrects their faults, and teaches obedience to wise directors, who incite them to submission, order, and industry.

A third source of the corruption of the age is its *material tendency*, by which the minds of so many are impelled to care only for their temporal welfare and advancement, as if man were created for this world alone. The Third Order, although it allows its members to live and labor in the world, reminds them that they are destined for a higher sphere, that labor must be sanctified by prayer, and that they must acquire and use their earthly possessions so as not to lose their heavenly heritage.

A vicious *propensity to sensual pleasures and profligate amusements* is another source of the prevalent evils. It brings unhappiness to youth, destroys domestic relations, disturbs the peace, leads to impurity, intemperance, ill-health, general debility, poverty, weariness of life, aversion to duty, and to a host of other ills. The Third Order teaches wise moderation in all things, promotes the love of God and man, of virtue, purity of conscience, and faithfulness to duty, without which man can never attain contentment and happiness.

That the Third Order is thus especially opportune in our age, is moreover apparent

from the manner in which it leads its members to penance.

Human nature and Christian virtue will always remain substantially the same; therefore the former must at all times be subdued and the latter acquired by the same means. A diligent perusal of the Rule of the Third Order will convince us of its conformity to the principles of a perfect Christian life. Its whole spirit aims at the one great result: *To make secular Christians as perfect as possible.* This is, without doubt, always opportune, corresponding as it does with the aims of the Gospel.

In conclusion, we subjoin the remarks addressed by our Holy Father Leo XIII., when Bishop of Perugia, to his clergy, in a Pastoral Letter dated January 12, 1877:

“We therefore most earnestly recommend to all our clergy that they bestow all possible care on the propagation of the Third Order of St. Francis among the faithful under their charge. Let them, publicly and privately, explain the excellence, facility, and privileges of this Order. Its excellence is illustrated by the following facts: Its founder is the glorious St. Francis, that holy patriarch, who is to be likened to the seraphs only; that favorite of our divine Lord, Whose perfect image he was. It numbers amongst its followers a

numerous array of persons eminent for their sanctity and knowledge; amongst its zealous defenders are the Roman Pontiffs, who favored it with special privileges and enriched it with indulgences. Demonstrate, moreover, to the faithful the facility of this Order, so that they be not deterred from entering it by imaginary difficulties. Convince them that it was especially instituted for those who of necessity must live in the world, and that its Rule does not bind under pain of sin, but that it rather is intended to facilitate the observance of the Commandments of God and of the Church by the performance of pious works. Finally, direct their attention to its great advantages and privileges. The Third Order in truth creates peace and tranquillity in society, and is productive of all virtues."



CHAPTER IX.

Encyclical of His Holiness Pope
Leo XIII., on the Third Order of
St. Francis.

Leo. PP. XIII.

TO ALL OUR VENERABLE BRETHREN PATRIARCHS, PRIMATES, ARCHBISHOPS, AND BISHOPS OF THE CATHOLIC WORLD HAVING GRACE AND COMMUNION WITH THE APOSTOLIC SEE:

HEALTH AND THE APOSTOLIC BENEDICTION.

A HAPPY circumstance enables the Christian world to celebrate, at a not far distant interval, the memory of two men who, having been called to receive in heaven the eternal reward of their holiness, have left on earth a host of disciples, the ever-increasing offspring from their virtues. For, after the centenary solemnities in honor of St. Benedict, the father and law-giver of the monks of the West, the opportunity of paying public honors to St. Francis of Assisi will likewise be furnished by the seventh centenary

of his birth. It is not without reason that We see therein a merciful intention of Divine Providence. For, by calling on men to celebrate the birthdays of these illustrious Fathers, God would seem to wish that they should be induced to keep in mind their signal merits, and at the same time to understand that the Religious Orders they founded ought on no account to have been the objects of such unbefitting acts of violence, least of all in those States where the seeds of civilization and of fame were cast by their labor, their genius, and their zeal.

We are confident that these solemn feasts will not prove fruitless to the Christian world, which has always, and rightly, deemed the Religious Orders its friends; and thus, having honored as it has with love and gratitude the name of St. Benedict, it will strive with equal ardor, by public festivities and by numerous acts of piety, to revive the memory of St. Francis. Nor is the field whereon this noble rivalry in devotion will be displayed bounded by the limits of the region where this great saint first saw the light. nor by those of the neighboring territories enlightened by his presence, but it extends to every part of the earth, wherever the name of Francis has become known and his institutions flourish.

Certainly We, of all others, approve of this

zeal for so excellent an object, especially because We have been accustomed from Our youth to admire Francis of Assisi and to pay him a particular veneration; because We glory in being on the roll of the Franciscan family; and because, more than once, We have, out of devotion, climbed with eagerness and joy the sacred heights of Alvernia; there the image of that great man presented itself to Us wherever We trod, and that solitude teeming with memories held Our spirit wrapped in silent contemplation.

But, however praiseworthy this zeal may be, it is not enough: it must be understood that the honors in preparation for St. Francis will be especially pleasing to him who is honored if they who pay them derive profit therefrom. Now their solid and lasting fruit is in the attaining of some likeness to him whose eminent virtue is an object of admiration, and in endeavoring to improve by imitating him. If, with the help of God, this practice is zealously followed, an opportune and extremely efficacious remedy will have been found for the evils of the present time.

And therefore it is that We wish, venerable brethren, not only that these Letters should convey to you the public testimony of Our devotion to St. Francis, but that they should, moreover, excite your charity to labor with

Us for the salvation of men by means of the remedy We have just pointed out.

Jesus Christ, the Liberator of mankind, is the everlasting and ever-flowing source of all the good things that come to us from the infinite bounty of God; so that He who has once saved the world is He who will save it throughout all ages; "for there is no other name under heaven given to men whereby We must be saved."* If then the human race fall into sin, either through its natural propensities or through the faults of men, it is absolutely indispensable to have recourse to Jesus Christ and to recognize in Him the most powerful and the most sure means of salvation. For so great and so efficacious is its divine virtue that it is at once a refuge from all dangers and a remedy for all evils. And the cure is certain, if mankind returns to the profession of Christian doctrine and to the rules of life laid down by the Gospel.

When the evils We have spoken of arise, as soon as the providentially appointed hour of help has struck, God raises up a man, not one of the common herd, but eminent and unique, to whom he assigns the salvation of all. Such is what came to pass at the end of the twelfth century and in the few subsequent

* Acts 4 : 12.

years; St. Francis was the agent in this great work.

That period is sufficiently well known, and in its character of mingled virtues and vices. The Catholic faith was deeply rooted in men's souls, and it was a glorious sight to see multitudes inflamed by piety set forth for Palestine, resolved to conquer or to die. But licentiousness had greatly impaired popular morality, and nothing was more needed by men than a return to Christian sentiments. Now the perfection of Christian virtue lies in that disposition of soul which dares all that is arduous or difficult; its symbol is the Cross, which those who would follow Jesus Christ must carry on their shoulder. The effects of this disposition are a heart detached from mortal things, complete self-control, and a gentle and resigned endurance of adversity. In fine, the love of God and of one's neighbor is the mistress and sovereign of all other virtues: such is its power that it wipes away all the hardships that accompany the fulfilment of duty, and renders the hardest labors not only bearable, but agreeable. There was a dearth of such virtue in the twelfth century; for too many among men, enslaved by the things of this world, either coveted madly honors and wealth, or lived a life of luxury and self-gratification. All power was cen

tered in a few, and had almost become an instrument of oppression to the wretched and despised masses; and those even who ought by their profession to have been an example to others, had not avoided defiling themselves with the prevalent vices. The extinction of charity in divers places was followed by scourges manifold and daily; envy, jealousy, hatred, were rife; and minds were so divided and hostile that on the slightest pretext neighboring cities waged war amongst themselves, and individuals armed themselves against one another.

In this century appeared St. Francis. Yet with wondrous resolution and simplicity he undertook to place before the eyes of the aging world, in his words and deeds, the complete model of Christian perfection.

And even as at that period the blessed Father Dominic Guzman was occupied in defending the integrity of heaven-sent doctrine and in dissipating the perverse errors of heretics by the light of Christian wisdom, so to St. Francis, whom God was guiding to the execution of great works, was granted the grace of inciting Christians to virtue, and of bringing back to the imitation of Christ those men who had strayed both long and far. It was certainly no mere chance that brought to the ears of the youth these counsels of the

gospel: "Do not possess gold, nor silver, nor money in your purses; nor scrip for your journey, nor two coats, nor shoes, nor a staff."* And again, "If thou wilt be perfect, go sell what thou hast, and give to the poor, . . . and come, follow Me."† Considering these words as directed personally to himself, he at once deprives himself of all, changes his clothing, adopts poverty as his associate and companion during the remainder of his life, and resolves to make those great maxims of virtue, which he had embraced in a lofty and sublime frame of mind, the fundamental rules of his Order.

Thenceforth, amidst the effeminacy and over-fastidiousness of the time, he is seen to go about careless and roughly clad, begging his food from door to door, not only enduring what is generally deemed most hard to bear, the senseless ridicule of the crowd, but even to welcome it with a wondrous readiness and pleasure. And this because he had embraced the folly of the cross of Jesus Christ, and because he deemed it the highest wisdom. Having penetrated and understood its awful mysteries, he plainly saw that nowhere else could his glory be better placed.

With the love of the cross, an ardent

* Matt. 10 : 9, 10.

+ Matt. 19 : 21

charity penetrated the heart of St. Francis, and urged him to propagate zealously the Christian faith, and to devote himself to that work, though at the risk of his life and with a certainty of peril. This charity he extended to all men; but the poorest and most repulsive were the special objects of his predilection; so that those seemed to afford him the greatest pleasure whom others are wont to avoid or over-proudly to despise.

Therefore has he deserved well of that brotherhood established and perfected by Jesus Christ, which has made of all mankind one only family, under the authority of God, the common Father of all.

By his numerous virtues, then, and above all by his austerity of life, this irreproachable man endeavored to reproduce in himself the image of Christ Jesus. But the finger of Providence was again visible in granting to him a likeness to the Divine Redeemer, even in externals.

Thus, like Jesus Christ, it so happened that St. Francis was born in a stable; a little child as he was, his couch was of straw on the ground. And it is also related that, at that moment, the presence of angelic choirs, and melodies wafted through the air, completed this resemblance. Again, like Christ and His Apostles, Francis united with himself

some chosen disciples, whom he sent to traverse the earth as messengers of Christian peace and eternal salvation. Bereft of all, mocked, cast off by his own, he had again this great point in common with Jesus Christ—he would not have a corner wherein he might lay his head. As a last mark of resemblance—he received on his Calvary, Mt. Alvernus (by a miracle till then unheard of), the sacred stigmata, and was thus, so to speak, crucified.

We here recall a fact no less striking as a miracle than considered famous by the voice of hundred of years. One day St. Francis was absorbed in ardent contemplation of the wounds of Jesus crucified, and was seeking to take to himself and drink in their exceeding bitterness, when an angel from heaven appeared before him, from whom some mysterious virtue emanated: at once St. Francis feels his hands and feet transfixed, as it were, with nails, and his side pierced by a sharp spear. Thenceforth was begotten an immense charity in his soul; on his body he bore the living tokens of the wounds of Jesus Christ.

Such miracles, worthy rather of the songs of angels than of the praises of men, show us sufficiently how great was this man, and how worthy that God should choose him to bring back his contemporaries to Christian ways.

It was undoubtedly a superhuman voice that bade St. Francis, when near the Church of St. Damian, "Go thou and uphold my tottering house." Nor is the heavenly vision which presented itself to the gaze of Innocent III. less worthy of admiration, wherein it seemed to him that St. Francis was supporting on his shoulders the falling walls of the Lateran Basilica. The object and meaning of such manifestations are evident; they signified that St. Francis was to be in those times a steadfast protector and pillar of Christendom. Nor, in truth, did he delay about his task.

Those twelve disciples who had been the first to place themselves under his government were like a small seed, which by the grace of God, and under the fostering care of the Sovereign Pontiff, quickly became an abundant harvest. After having holily instructed them in the school of Christ, he allotted to them for the preaching of the Gospel the various parts of Italy and of Europe, and some he sent even as far as Africa. There was no delay: poor, ignorant, unrefined they mingled with the people; in the highways and in the public squares, with no preparation of place nor pomp of rhetoric, they set themselves to exhort men to despise earthly things and to think of the time to

come. It is marvellous to see the fruits produced by the enterprise of such workers, apparently so inadequate. Crowds gathered round them, eager to hear them: faults were bitterly bewailed, injuries were forgotten, and sentiments of peace were reintroduced by the appeasing of discords.

It is impossible to express the enthusiasm with which the multitude flocked to St. Francis. Wherever he went he was followed by an immense concourse; and in the largest cities as in the smallest towns it was a common occurrence for men of every state of life to come and beg of him to be admitted to his rule.

Such were the reasons for which the Saint determined to institute the brotherhood of the Third Order, which was to admit all ranks, all ages, both sexes, and yet in no way necessitate the rupture of family or social ties. For its rules consist only in obedience to God and His Church, to avoid factions and quarrels, and in no way to defraud our neighbor; to take up arms only for the defence of religion and of one's country; to be moderate in food and in clothing, to shun luxury, and to abstain from the dangerous seductions of dances and plays.

It is easy to understand what immense advantages must have flowed from an institu-

tion of this kind, as salutary in itself as it was admirably adapted to the times. That it was opportune, is sufficiently established by the foundation of so many similar associations which issued from the family of St. Dominic and from the other Religious Orders, and by the facts themselves of history. In truth, from the lowest ranks to the highest, there prevailed an enthusiasm and a generous and eager ardor to be affiliated to this Franciscan Order. Amongst others, King Louis IX. of France and St. Elizabeth of Hungary sought this honor; and in the course of centuries several Sovereign Pontiffs, Cardinals, Bishops, Kings, and Princes have not deemed the Franciscan badges derogatory to their dignity. The associates of the Third Order displayed always as much courage as piety in the defence of the Catholic religion; and if their virtues were objects of hatred to the wicked, they never lacked the approbation of the good and wise, which is the greatest and only desirable honor. More than this, Our Predecessor, Gregory IX., publicly praised their faith and courage; nor did he hesitate to shelter them with his authority, and to call them, as a mark of honor, "Soldiers of Christ, new Machabees:" and deservedly so. For the public welfare found a powerful safeguard in that body of men, who,

guided by the virtues and rules of their founder, applied themselves to revive Christian morality as far as lay in their power and to restore it to its ancient place of honor in the State. Certain it is that to them and their example it was often due that the rivalries of parties were quenched or softened, arms were torn from the furious hands that grasped them, the causes of litigation and dispute were suppressed, consolation was brought to the poor and the abandoned, and luxury, that gulf of fortunes and instrument of corruption, was shunned. And thus domestic peace, incorrupt morality, gentleness of behavior, the legitimate use and accumulation of private wealth, civilization, and social stability, spring as from a root from the Franciscan Third Order, and it is in great measure to St. Francis that Europe owes their preservation.

Italy, however, owes more to Francis than any other nation whatever; which, as it was the principal theatre of his virtues, so also most received his benefits; and, indeed, at a time when many were bent on multiplying the sufferings of mankind, he was always offering the right hand of help to the afflicted and the downtrodden; he, rich in the greatest poverty, never desisted from relieving others' wants, neglectful of his own. In

his mouth his native tongue, new-born, sweetly uttered its infant cries; he expressed the power of charity and of poetry with it in his canticles composed for the common people, and which have proved not unworthy of the admiration of a learned posterity. We owe to the mind of Francis that a certain breath and inspiration nobler than human has stirred up the minds of our countrymen so that, in reproducing his deeds in painting, poetry, and sculpture, emulation has stirred the industry of the greatest artists. Even Dante found in Francis matter for his grand and most sweet verse; Cimabue and Giotto drew from his history subjects which they immortalized with a pencil of a Parrhasius; celebrated architects found in him the motive for their magnificent structures, whether at the tomb of the Poor Man himself, or at the Church of St. Mary of the Angels, the witness of so many and so great miracles. And to these temples men from all parts are wont to come in throngs in veneration for the father of the poor, St. Francis, to whom, as he had utterly despoiled himself of all human things, so the gifts of the divine bounty largely and copiously flowed. Hence it is clear that from this one man a host of benefits has flowed into the Christian and civil republics. But since that spirit of his, thoroughly and sur-

passingly Christian, is wonderfully fitted for all times and places, no one can doubt that the Franciscan institutions would be specially beneficial in this our age. And particularly for this reason, that the tone and temper of our times seem for many reasons to be similar to those; for as in the twelfth century divine charity had grown cold, so also is it now; nor is the neglect of Christian duties small, whether from ignorance or negligence; and with the same bent and like desires, many consume their days in hunting for the conveniences of life, and greedily following after pleasures. Overflowing with luxury, they waste their own, and covet the substance of others; extolling indeed the name of human fraternity, they nevertheless speak more fraternally than they act; for they are carried away by self-love, and the genuine charity towards the poorer and the helpless is daily diminished. In the time We are speaking of, the manifold errors of the Albigenses, by stirring up the masses against the Church, had disturbed society and paved the way to a certain kind of *Socialism*. And in our day, likewise, the favorers and propagators of *Materialism* have increased, who obstinately deny that submission is due to the Church, and thence proceeding gradually beyond all bounds, do not even spare the civil power;

they approve of violence and sedition among the people, they attempt agrarian outbreaks, they flatter the desires of the proletariat, and they weaken the foundations of domestic and public order.

For these many and so great miseries, you well know, venerable brethren, that no small alleviation is to be found in the institutes of St. Francis, if they are only brought back to their pristine state; for if they only were in a flourishing condition, faith and piety and every Christian virtue would easily thrive; the lawless desire for perishing things would be broken; nor would men refuse to have their desires ruled by virtue, though that seems to many to be a most hateful burden. Men bound together by the bonds of true fraternal concord would mutually love each other, and would give that reverence which is becoming to the poor and distressed, as bearing the image of Christ. Besides, those who are thoroughly imbued with the Christian religion feel a conviction that those who are in legitimate authority are to be obeyed for conscience's sake, and that in nothing is any one to be injured.

Than this disposition of mind nothing is more efficacious to extinguish utterly every vice of this kind—whether violence, injuries, desire for revolution, hatred among the dif-

ferent ranks of society; in all which vices the beginnings and the weapons of socialism are found. Lastly, the question that politicians so laboriously aim at solving, viz., the relations which exist between the rich and poor, would be thoroughly solved if they held this as a fixed principle, viz., that poverty is not wanting in dignity; that the rich should be merciful and munificent, and the poor content with their lot and labor; and since neither class was created for these changeable goods, the one is to attain heaven by liberality, the other by patience.

For these reasons it has been long and specially Our desire that every one should, to the utmost of his power, aim at imitating St. Francis of Assisi: therefore, as hitherto We have always bestowed special care upon the Third Order of St. Francis, so now, being called by the supreme mercy of God to the office of Sovereign Pontiff since thereby We can most opportunely do the same, We exhort Christian men not to refuse to enroll themselves in this sacred army of Jesus Christ. Many are those of both sexes who everywhere have already begun to walk in the footsteps of the Seraphic Father with courage and alacrity, whose zeal We praise and specially commend, so that, Venerable brethren, We desire that particularly by your endeavors it may

be increased and extended to many. And the *special* point which We commend is that those who have adopted the insignia of *Penance* shall look to the image of its most holy founder, and strive to imitate him, without which the good that they would expect would be looked for in vain. Therefore take pains that the people may become acquainted with the Third Order and truly esteem it; provide that those who have the cure of souls sedulously teach what it is, how easily any one may enter it, with how great privileges tending to salvation it abounds, what advantages, public and private, it promises; and in so doing all the more care is to be taken because the Franciscans of the First and Second Order, having been struck recently with a heavy blow, are in a most piteous condition. God grant that they, defended by the patronage of their Father, may emerge, youthful and flourishing, from so many disasters! May He also grant that Christian people may tend towards the discipline of the Third Order with the same alacrity and the same numbers as formerly when from all parts they threw themselves into the arms of St. Francis himself with a holy emulation!

We ask it above all and with yet more reason of the Italians, from whom community of country and the particular abundance of

benefits received demand a greater devotion to St. Francis, and also a greater gratitude. Thus, at the end of seven centuries, Italy with the entire Christian world would be brought to see itself led back from disorder to peace, from destruction to safety, by the favor of the Saint of Assisi. Let us especially in these days beg this grace, in united prayer to Francis himself; let Us implore it of Mary, the Virgin Mother of God, who always rewarded the piety and the faith of her client by heavenly protection and by particular gifts.

And now, as a pledge of celestial favors and in proof of Our special good-will, We impart most lovingly in the Lord to you, Venerable Brethren, and to all the clergy and the flock committed to each of you, the Apostolic Benediction.

Given at Rome, at St. Peter's, the 17th day of September, 1882, and in the fifth year of Our Pontificate.

LEO PP. XIII



II.

Explanatory Comments on the Rule

OF

THE THIRD ORDER.

CHAPTER I.

The Reception, Novitiate, and Profession.

1. "It is forbidden to take any one as a member, unless he be more than fourteen years of age, of good morals, of peaceable disposition, and above all exact in the practice of the Catholic religion, and of tried obedience to the Roman Church and the Apostolic See."

The reason for not admitting persons of too tender age is obvious: it would be very imprudent to receive such, because the day might come when they would regret their engagements, and be of the number of those to whom our Lord addressed the reproach, "This man began to build, and was not able to finish" (Luc. 14 : 30).

Insolvent persons, gamblers, bankrupts, or suspicious characters of any sort are ineligible; likewise notorious tale-bearers, gossips, people of violent and bad tempers. It would be likewise imprudent, except in special and exceptional cases, to receive into the Third Order persons whose duties compel them to attend theatres or balls, or those whose life has given former cause of scandal, unless by special holiness, or by a striking conversion, they have regained their place in public estimation, and given eminent proofs of virtue. These exceptions are justified by the example of St. Margaret of Cortona, and other Saints whose penitence and sanctity have thrown so great a lustre on the Order.

Submission, simple, hearty, and sincere, to the Catholic and Roman Church is the indispensable condition of followers of this Rules To the Pope, as the Vicar of Jesus Christ and the Head of the Church, all Tertiaries owe a loving, entire, and loyal obedience. Through that faith alone can they reach the height of perfection or reap an eternal reward. None can be admitted to the Third Order who are suspected of heresy; for heresy is a permanent revolt against the authority of the Church and revealed Truth. Our Lord says of heretics, "You do not believe, because you are not of My sheep" (John 10 : 26).

2. "Married women are not to be admitted without the knowledge and consent of their husbands ; if it is thought necessary to act otherwise, it should be done only on the motion of the confessor."

This precept is given to insure the peace of families, which might be disturbed by the arbitrary action of married women in this regard.

3. "Those admitted into the Order must wear the customary small scapular and the cord, else they will be deprived of the granted privileges and rights."

The scapular which the Tertiaries wear must be of a woollen stuff, either brown, black, or dark gray, and should be sufficiently long, both before and behind, to fasten the cord over it. The cord must be of hemp, linen, or wool, with three knots, and must go twice round the waist. It is not necessary to wear either the cord or scapular next to the skin, although it may be done as an act of mortification. It is sufficient that the *first* scapular and cord should have been blessed ; they may be replaced without having recourse to a repeated benediction for any succeeding ones. If members do not wear the cord and scapular they do not thereby relinquish their member-

ship, but they forfeit for the time all privileges and rights of the Order.

4. "All those who enter the Third Order shall make a full year's novitiate; then, making the profession prescribed by the Rule of the Order, they shall promise to observe the laws of God, to obey the Church, and if they fail in their profession, to make the required satisfaction."

The novitiate is a time of probation. The Prefect, during this time, must examine and judge the novice's disposition, ability, and piety; the novice, on the other hand, must test his powers of observing the Rule, and give proof of his fervor and good-will. It is obvious that the whole future of the Third Order lies in a right understanding of the importance of the novitiate.

At the end of the year the novice, if deemed worthy, shall be admitted to profession. Before this solemn act the Prefect shall strive to make him understand the full weight and extent of the obligation he takes upon himself. At the same time he shall explain that in this profession he takes no regular vows, lest hereafter he should be exposed to anxious doubts and scruples. A written certificate of admission and profession must be given to each member, and notice thereof must also be

entered in the records of the congregation.

It has, moreover, become a universal custom to give the members a new name, either at their reception or at their profession, thereby symbolizing their regeneration in Jesus Christ, and admonishing them to follow, as much as is in their power, the example of the saint whose name they will henceforth bear and to whose particular protection they are commended.

In case of serious illness or danger of death a novice may be admitted to profession; but should he recover, he must again go back to the rank of a novice and be admitted in the regular manner at the proper time.

The penances imposed for transgressions of the Rule should be cheerfully accepted and performed in a spirit of obedience and humility, although the Rule does not intend to make members responsible to God for them, but only amenable to their Superiors, thus obviating sin on the one hand and enjoining humble obedience on the other.



CHAPTER II.

The Mode of Life.

1. "MEMBERS of the Third Order shall refrain from expensive elegance in their dress and ornaments, and shall observe—each according to his state of life—the rule of moderation."

Tertiaries should carefully maintain a spirit of modesty and simplicity in their dress, and abstain as much as possible from expensive fabrics, jewelry, bracelets, and chains, which are inconsistent with the spirit of their vocation. If compelled to wear them by the circumstances in which they are placed, or to avoid giving needless offence to their relations and friends, they would do well to wear something penitential under their clothes, which would remind them of their real state before God, remembering always that clothing was given to us as a covering for sin, and should be a matter of humiliation rather than vanity.

2. "They shall refrain with the utmost caution from frivolous stage-plays and dances; likewise from all revelry."

"Love not the world, nor the things which

are in the world" (John 2 : 15). This contempt of the world and its pleasures passed from the Heart of our Divine Redeemer to that of His Apostles. The Rule of the Third Order, being drafted from the counsels of evangelical perfection, naturally bears the impress of this same spirit, and declares that the noisy turmoil and dissipation of the gay world is incompatible with the sanctity of a Christian life. Let the Tertiaries, then, never forget that in their profession they have renewed before God and men the vows made at their baptism, to renounce the devil and all his works. They must observe not merely the letter of the Rule in this respect, but also the spirit of it. They are forbidden balls, where modesty is so often imperilled, and theatres, where human passions have their full sway, and where the most solid virtue suffers some taint. Let us hear on this subject an eminent master of spiritual life:

"Were the theatre to confine itself to the representation of memorable historical events, to the reproduction of the edifying actions of great men, it would not be objectionable. But this is not the case. We find there, on the contrary, everything combined to excite the passions. The splendor and fascination of the stage, the artful representations enhanced by seductive decorations, the ensnar-

ing pantomimes and indecorous dress of the actors and actresses—what can they produce but temptations? Add to this the subjects which compose the plays: what are they but a glorification of the passions? Very often, also, religion and sacred persons and things are held up to ridicule, and made subservient in a most unworthy manner to the gratification of a morbid curiosity. And were it even possible for a person to witness such spectacles without arousing his passions, it is nevertheless sinful to expose ourselves to temptation, because it is our duty always and everywhere to watch over our senses and to repel dangerous thoughts and ideas. Can it, moreover, be excusable to spend money for such things, whilst poverty and distress surround us and clamor for relief?"

As to dancing—it is at best a frivolous amusement, usually fraught with dangerous consequences for soul and body, and therefore an abomination to virtuous persons. The propensity to indulge in it betrays a great levity of character and want of religious zeal. We may therefore reasonably conclude that dancing is an insurmountable obstacle to that perfection, which members of the Third Order are supposed to profess.

The members should also avoid public houses, and, in fact, any places of loose

public resort. Gambling of any sort is strictly forbidden, as well as acting, or taking part in any conversations or actions inconsistent with modesty and purity. At the same time innocent recreations are not forbidden. Tertiaries must, then, try to steer the middle course between the pernicious follies of the age and a moroseness and melancholy which are incompatible with the real Christian spirit of love and joy. They must strive to edify the world by their modesty and charity, so as to make virtue and piety attractive, by a greater sweetness, kindness, and benevolence, towards all with whom they are brought in contact. So will they win souls to Christ, and their apostolate will bring forth fruit a hundredfold.

3. "They shall be temperate in eating and drinking, and they shall neither sit down to table nor rise from it without first devoutly and gratefully invoking God."

The main object of St. Francis in instituting the Third Order was to stem the tide of sensuality and self-indulgence, which threatened to overwhelm society in the era in which he lived. Thoroughly imbued with the spirit of mortification, he made himself a holocaust of penance, and in order to encourage his followers in a path so painful to the

senses, he gave them abundant proofs of the way in which the devils fled from those whose lives were mortified and austere.

“They that are Christ’s,” says St. Paul, “have crucified their flesh with the vices and concupiscences” (Gal. 5 : 24). By this voluntary expiation of their own sins and those of others, Tertiaries will gain daily victories, not only over themselves, but over the world, which is so bitter an enemy to everything like penance and mortification. Therefore the Rule advises them to be temperate in eating and drinking. They should look upon their meals as humbling though necessary acts, to be performed in a penitential spirit. They should eat what is set before them, without complaint or over-delicacy. All luxury and superfluity should be banished from their tables. That they say grace before and give thanks after each meal is a simple act of gratitude to the tenderest of Fathers, which no true Christian should omit.

4. “They shall fast on the vigils of the feasts of the Immaculate Conception, of the Blessed Virgin Mary, and of St. Francis: those will merit great praise who, in addition, in accordance with the old Rule of the Tertians, either fast on Friday, or abstain from flesh meat on Wednesday.”

By his Constitution "Misericors" our Holy Father Pope Leo XIII. relaxed the obligation of fasting and abstinence, and restricted it to the two above-named days, because of the altered circumstances of our time, which necessitated so many dispensations in this regard, that it seemed better to abrogate entirely what was for very many members either a dead letter or an unbearable burden. But, although the obligation ceases to be imperative, the counsel of continuing the precepts of the former Rule is nevertheless given. Members really filled with the holy spirit of their vocation will rather seek to increase than to diminish the austerities which formed the joy of St. Louis, St. Elizabeth, St. Rosa of Viterbo, St. Margaret of Cortona, St. Angela of Foligno, and so many others. But on the other hand, lest the necessity of the abrogation of the former fasting-days scandalize pusillanimous souls, let them remember that the merit of obedience is ever greater than that of sacrifice.

5. "Members shall confess their sins each month, and shall also approach the holy table monthly."

The adorable Sacrament of the Altar is the greatest miracle which has been wrought by divine mercy for the soul of fallen man. This mystery of love is a burning furnace in

which our hearts are purified and transformed into a likeness of our Lord. Therefore the Rule makes it obligatory on the members to receive Holy Communion once a month, preparing themselves for it by an humble and contrite confession of their sins. And as frequent Confession and Communion produce such abundant fruits, they are earnestly recommended to communicate as often as their spiritual directors will give them leave, so as to maintain a state of grace and a careful purity of conscience.

Members who are exact in observing the Rule and spirit of the Order will, by their edifying lives, render themselves worthy of frequent Communion. It is by partaking of this celestial food that the Church maintains, in all ranks of society, so large a number of faithful children, who, by their piety and perseverance, triumph over all the corruptions and evils of the world around them.

6. "Tertians, who are ecclesiastics, inasmuch as they read the Psalms daily, need do no more under this heading. Lay persons, who recite neither the canonical prayers, nor the prayers in honor of Mary, commonly known as the "Little Office of the Blessed Virgin Mary," must say the "Lord's Prayer," the "Hail Mary," and the "Glory be to the Father,

etc.," twelve times a day, unless they are prevented from doing so by ill-health."

The Divine Office, which the Church makes obligatory on her clergy, is the usual form of vocal prayer used also by religious communities. Of it St. Alphonsus Liguori, the great Doctor of the Church in modern times, says: "One single prayer of the Divine Office is worth more than a hundred others inspired by private devotion." Secular priests of the Third Order may use the Breviary of the Franciscan Order, but they are not obliged to do so. Lay members may say the Little Office of the Blessed Virgin; since, however, the excessive but inevitable preoccupation of people's minds, their various and absorbing interests, and the change all this has wrought in domestic life, have rendered this practice comparatively obsolete, the Rule allows them to substitute twelve "Our Fathers, etc.," as specified above, viz., five for Matins, one for Lauds, one for each of the hours of Prime, Tierce, Sext, and None; two for Vespers and Complin.

The intention for which Tertiaries should recite their prayers is the same for which the Church ordains the prayers of clerical and religious persons, viz., to offer to God, in the name of the universal Church, sentiments of adoration, praise, gratitude, and atonement,

and to invoke the assistance of His grace for the temporal and spiritual welfare of all through the merits of Christ and the Saints, and to obtain for the souls of the faithful departed relief and the beatific vision of God. To these general intentions each member may add his own particular ones.

Mental prayer or meditation was one of the exercises of piety most dear to the heart of St. Francis. He knew well the immense advantages to be derived from it, both in the spiritual advancement of his children, and in the correction of their faults and bad habits. Faithful to the spirit of their great founder, all Tertiaries should devote some portion of each day to this practice; and by meditating on the eternal truths and ineffable mysteries with which they are surrounded, they will realize more vividly the goodness and mercy of God, and His special dealings with His creatures.

They should also be careful to attend the divine services and public devotions in their parish churches. Their exactitude in this duty will console the Heart of their divine Master, which mourns over the emptiness of His temples, and they will edify their neighbors by their example and devotion.

7. "Those who have wills to make should dispose of their property in time."

The necessity for this act is daily inculcated by the many unprepared deaths. The Apostle also reminds us: "For we have not here a lasting city, but we seek one that is to come" (Heb. 13: 14). This and other passages of Holy Scripture proclaiming loudly the vanity of all things here below, must be ever present to the mind of a Christian. It should inspire Tertiaries especially with that spirit of detachment and poverty inseparable from their holy vocation, and should help to fix their thoughts and desires on eternal riches. To make a will in the proper dispositions, the testator should imagine himself as at the hour of death, when all human considerations will find their proper level, and no voice but that of conscience will make itself heard.

The Prefects must be careful not to interfere in any way with the testamentary dispositions of the members, so that they may be able to say with a clear conscience, in the words of the Apostle, "I seek not the things that are yours, but you" (2 Cor. 12: 14).

8. "In their home-life they should strive to lead others by their example, to promote pious practices and all that is good. Let them not allow to be brought into their houses, or to be read by those who are under their care, any books or

papers from which any injury to virtue can be feared."

The exact observance of their Rule will, in itself, be the best example Tertiaries can give. They should carefully abstain from all slander or evil-speaking, or from repeating or reporting any evil of others, remembering that the sign of their Christian profession is love and charity. They should be exact in all the duties of their state, making their domestic arrangements the pattern of a well-regulated household. They must bring up their children in the fear and love of God, instructing them in all religious truths and in the divine precepts of the Church. They must look upon their servants as members of their own family, and have the same tender solicitude for their temporal and spiritual welfare. They must take care that morning and evening prayers be said by both their children and servants. If the practice of family prayer has nearly disappeared amongst us, at least let it be found in the homes of Tertiaries. Nothing will draw down greater blessings on their households than this daily union of hearts in fervent and humble supplications to the Most High. "For," says our Lord, "where there are two or three gathered together in My name, there I am in the midst of them" (Matt. 18 : 20). It is the duty of

parents and those in authority to institute these family gatherings, and to see that those under their charge participate in them. They are the secret strongholds of Christian charity in the family circle. Prayer brings patience and forbearance, and causes peace to dwell where discord was before. If this practice were more generally observed, the world would be better, purer, and more beautiful.

The reading of bad books, papers, novels, plays, in a word of the trashy literature of the day, in which vice and passion are clothed in the most seductive colors to insinuate their fatal poison into the soul, is one of the chief causes of prevalent immorality and infidelity. It is not without reason, then, that the revised Rule contains a clause forbidding it to members, and those under their care, and even cautioning them against receiving such books, etc., knowingly into their homes. Tertiaries should have recourse to their spiritual director or prefect for advice in the selection of reading matter, and they will be sure of partaking of wholesome mental food.

9. "Let them diligently exercise kindness and charity among themselves and towards others, and, whenever they can do so, let them take care to settle quarrels."

Peace and concord are of so vital importance in a religious congregation, that they must by all means be preserved. Tertiaries should be ready to forgive injuries, overlook slight offences, and in all things, strive to conform themselves to the divine pattern of their Lord and Master, who has threatened with eternal punishment those who will not from their hearts forgive their brethren. Should any of the members persist in hostilities, or be found guilty of habitual slandering and evil-speaking, they shall be publicly reprimanded the first and second times by the Prefect, and finally, if incorrigible, be dismissed from the Order.

10. "Let them never take an oath except in case of necessity. They shall never say anything indecent, nor indulge in vulgar jokes. They shall examine their consciences every night as to whether they have perchance done anything of the kind: if they have, let them atone for their error by penance."

Our Lord, in His sermon on the Mount, has laid down a distinct rule on the first point of this paragraph: "I say unto you, swear not at all. Neither by heaven, for it is the throne of God; nor by the earth, for it is His footstool; nor by Jerusalem, for it is the city of the Great King. Neither shalt thou swear by thy

head, because thou canst not make one hair white or black. But let your speech be yea, yea; no, no. For that which is over and above these is of evil" (Matt. 5 : 34-37).

It was to revive this spirit of truth and sincerity that St. Francis forbade swearing to the members of the Third Order, and allowed them to take no oaths save those which might be exacted of them as witnesses in courts of justice, or in matters of sale and property. The revised Rule retains this injunction. "For a man that sweareth much shall be filled with iniquity, and a scourge shall not depart from his house," says the Wise Man in the Book of Ecclesiasticus; and as it is their special duty to edify their neighbors by words as well as deeds, so Tertiaries must abstain from all needless swearing, which is offensive to God, remembering that their daily lives should give a living proof of their sincerity, and that it ought not to be necessary to have recourse to an oath to carry conviction to the minds of their hearers.

In advising the members never to say anything indecent, nor to indulge in vulgar jokes, the Rule takes occasion to prescribe *examination of conscience* as one of the most essential daily exercises of Tertiaries of both sexes. Fidelity to this practice will keep their consciences tender, will encourage them in pen-

ance, will preserve them from surprise in cases of sudden death, and will enable them to close their lives, as they have done their days, in sentiments of love, compunction, and holy fear. Let them be unsparing of themselves in this matter, remembering not only the words and deeds, but also the thoughts, desires, and intentions, of each day; and let the examen produce a hearty contrition and promise of amendment, as well as acts of reparation and expiation, as far as may be in their power.

11. "Those who can conveniently do so, should assist daily at Mass. All shall attend the monthly meeting called by the Prefect."

The convenience of attending Mass is not a question of ease, but of possibility. If we would call to mind the plenitude of graces and consolations which this practice draws down upon us, we would not so easily be deterred by every small obstacle, which so often must serve as an excuse for omitting this observance of the Rule.

The assemblages of the congregation are absolutely necessary to maintain the spirit of the Order, and to awaken a greater zeal and fervor in the members. These meetings are generally held on a Sunday, for the convenience of those whose worldly duties or busi-

ness preclude their attendance on other days. All are bound to attend them, or, if unavoidably absent, to give notice to the Prefect. Those who from carelessness or other reasons neglect this duty, shall first be admonished, and if they persist in their disobedience, the Prefect shall take such measures as may be deemed necessary. These meetings must be presided over by the Prefect, or by one delegated by him, and approved by the Superior of the First Order. No temporal affairs may be discussed at these meetings, which are to treat solely of matters affecting God's glory and the salvation of souls. The instructions given should treat mainly of the precepts of the Rule, of penance, charity, humility, and obedience, thus summing up the principal duties of the Order. The temporal matters pertaining to the welfare of the congregation are attended to in the consultations of the officers which are held from time to time.

We deem it superfluous to add anything in regard to the devotion, modesty, attention, and edifying deportment with which the members should assist at these meetings, because we presuppose that they are thoroughly imbued with the veneration due to a place so sacred and a cause so holy.

12. "They shall contribute, each according to his means, to a common fund,

from which the poorer members of the Association may be relieved, especially those in ill-health; or from which provisions may be made for the dignity of divine worship."

The members of the Order are, in a certain sense, the representatives of the primitive Christians, who were one heart and one soul, and selling their goods, brought the proceeds thereof to the feet of the Apostles. Thus the Rule desires them to make at every meeting each a small offering for the relief of poor, sick, and deceased members, and to reimburse the church in which the meetings are held. The treasurer, who is entrusted with this money, should use the greatest care so that it be not appropriated to any other but the uses for which it is destined.

13. "The Prefect shall either visit in person any sick members, or send some one to perform the offices of charity. And when the sickness is serious, they shall urge the sick person, by warning and persuasion, to cleanse his conscience in time."

The care of the sick is one of the most meritorious works before God. At the Last Judgment, our Lord will address His faithful children with the consoling words: "I was sick, and ye visited me" (Matt. 25 : 36).

Tertiaries, therefore, are particularly bound to this duty, especially towards each other, and should render the sufferers every service which lies in their power.

When a member falls sick, notice must immediately be sent to the Prefect, who shall, if possible, visit the sick in person, and if poor, provide for his or her wants. He shall then give notice to the others, so that they may visit and relieve the sufferer to the best of their ability. In a word, they shall do to him as they would wish to be done by.

The sick Tertiaries themselves must strive to bear their sufferings patiently, uniting them with those of our Lord in His adorable Passion. Should alarming symptoms present themselves, they must at once ask for the Sacraments of the Church, lest death should overtake them unawares. They shall renew their Profession to the Father Prefect, who shall give them the Absolution *in articulo mortis*, with the Plenary Indulgence accorded by the Holy See to all the children of St. Francis at the hour of death. A like Plenary Indulgence was granted by His Holiness Pope Leo XIII. to all who, on the point of death, implore the holy and saving name of Jesus, either aloud or, if speech be beyond their power, in their hearts. And they may enjoy the same privilege if, though unable to make

their confession and receive the Holy Eucharist, they are heartily sorry for their sins.

When the sick person is about to receive the last Sacraments, the attendants shall prepare all things with the greatest care. For the Holy Viaticum, there must be prepared, in the room of the sick person, a table covered with a perfectly clean cloth, a crucifix, two candles, some holy water, and a glass of water for purifying the fingers of the priest. For Extreme Unction, the table shall be prepared in the same way, except that there must be added a plate with some cotton, and one or two pieces of bread to purify the priest's fingers, with a basin of water and towel to wash and dry his hands. After both ceremonies, the water, cotton, and bread, so used for purification, must be thrown into the fire.

When the brother or sister dies, notice must at once be sent to the members of the congregation, with the name and residence of the deceased, the day, hour, and place of burial, and the day and hour when Mass will be said for the repose of the departed soul.

14. "At the funeral of a deceased member, the resident and visiting members should assemble and say a third part of the prayers to Mary instituted by St. Dominic,—that is, the Rosary,—for the

heavenly comfort of the dead person. And priests should pray at Mass, laymen if possible after the reception of the Holy Eucharist, for the eternal rest of their deceased brother."

This precept needs no further explanation. Let the members scrupulously fulfil it, remembering that when their turn comes to leave the world the living will probably, by a dispensation of divine justice, act towards them as they have acted towards others.

Moreover, they should not confine this exercise of charity to the members of their own Order, or to the narrow limits of their congregation. They should pray for the relief of all the souls suffering in the expiatory flames of purgatory.

CHAPTER III.

The Offices, Visitations, and the Rule Itself.

1. "The Offices are to be assigned in meetings of the members. These offices shall be held for three years. No one may, without good reason, refuse any office tendered him, nor shall any one

discharge negligently the duties of his office."

As no human association can subsist without due supervision and direction, thus also the Third Order must have Superiors and Officers, whose duty it is to preserve order and regularity. The Rule does not specify the number of officers or the nature of the offices, but leaves this subject to the discretion of the Superiors who have charge of the Third Order.

The Prefect, appointed by the Provincial Superiors of the First Order, is the Father and director of the congregation of Tertiaries over which he is placed. His duties are:

(a) To direct the officers of the congregation and to admonish them in case of negligence of duty. He shall also consult with them on the best means of advancing the Order, and shall adopt the necessary regulations. He shall, moreover, preserve by their help unity and charity amongst the members.

(b) He shall instruct the candidates for membership on the nature, duties, and privileges of the Order before admitting them.

(c) He shall examine the novices to ascertain whether they are able to fulfil the obligations they are about to undertake, and admit them to profession if they are worthy.

(d) He shall keep a correct record of the

members, and issue official certificates of admission, profession, and decease.

(e) He must correct delinquents with paternal charity and impose on them suitable penances. If after thrice-repeated correction there be no amendment, the delinquent is to be dismissed privately from the Order; should the fault, however, be a grievous and public one, and should it cause scandal within and without the congregation, the dismissal must also be public. This latter course should, however, be adopted only after consultation with the Officers and be pursued with great prudence and charity.

(f) He shall assemble, at the appointed time, the meetings of the congregation, address some pious remarks to them, and publish the names of those deceased since the last meeting, and attend to other things pertaining to the welfare of the members.

The number of officers assigned to duty shall be left to the discretion of the Prefect. Their general duties are:

(a) To observe strict silence in regard to everything pertaining to the congregation and its members.

(b) To watch zealously over the members, and to work diligently for the honor and propagation of the Order.

(c) Humbly to submit to the decisions of

the Prefect. Should they believe that they have well-founded reasons to differ from him, let them state their objections submissively and reverently.

(d) They shall always aim to secure the welfare of the entire congregation, and not consult their own individual preferences.

(e) If called by the Prefect to a consultation, they shall promptly assemble at the appointed place and time.

2. "The curator, who is called the Visitor, shall zealously watch over the observance of the Rule. For this purpose he shall, if possible, visit the places where the societies are established every year, or oftener if need be, and shall call a meeting which all Prefects and all members of the Association shall have been ordered to attend. Should the Visitor recall any associate to his duty by an admonition or command, or should he assign him any salutary penance, such associate shall receive the admonition with modesty and shall not refuse to perform the penance."

3. "The Visitors are to be chosen from the First Franciscan Order or from the Third Regular Order, and the Custodes or Guardians shall select them, when asked to do so. A Lay person is not

competent to exercise the office of Visitor."

The Visitor is bound to make an annual inspection of each congregation, giving notice of his coming beforehand. The Prefect will give him an account of the congregation; both he and the members shall frankly tell him their difficulties, and the faults committed by any of the members, so that he may take measures to correct them. Having examined into the circumstances of each case, he shall impose such penances as he may think fit, not resorting to expulsion except in circumstances of absolute necessity. He shall then give an exhortation to the community, and conclude with the benediction and the prayers prescribed at the general assemblies.

A report of the proceedings shall then be drawn up, and, after being signed by the Visitor and the Prefect, it shall be placed on record.

4. "Disobedient or offending members are to be admonished of their duty three times; in the event of further disobedience they are to be dismissed from the Order."

Laxity is the ruin of a religious community. A congregation where faults are allowed to pass unheeded, where admonitions and penances are unknown, where Superiors have no

the courage and those under them have not the humility to inflict and accept punishment, is not worthy of the name of a congregation: it is simply an aggregation of individuals, to whom the Rule is a dead letter. But the Superiors, while not shrinking from the painful task of correction, should remember that they strike but to cure, never losing sight of true sympathy and Christian charity.

5. "Those who commit any breach of these Rules do not thereby incur the guilt of sin, except in so far as they also offend against the divine law and the laws of the Church."

Nevertheless we earnestly exhort the members of the Third Order not to think themselves at liberty to transgress their holy Rule, but to labor with perseverance and generosity to form their lives upon its model. By their fidelity in this particular they will not only add lustre to their crown, but conform themselves more closely to the image of our Lord, who voluntarily submitted to human laws and to the will of his Heavenly Father for our sake and for our salvation. By acting thus they will restore the lustre of the Third Order, edify their neighbors, and exercise in the world the apostolate which St. Francis had most at heart. As his children, they will not content themselves with a mere outward ob-

servance of the Rule, but endeavor fervently to carry out the spirit of their holy vocation. Let them meditate frequently on the consoling words pronounced by the Father Prefect on the day of their profession. "And I," he answers them, "if you observe these things, promise you, on the part of God, eternal life." Words awfully solemn, dear brothers and sisters, and which Heaven undertakes to ratify, if you will only persevere with love and fidelity in the course which you have entered.

6. "Should there be any serious and good cause to prevent any one from observing any provision of the Rules, such persons may be dispensed from that part of the Rules, or the regulation may be prudently changed into something equivalent. The faculty and power of granting such dispensation or commutation shall rest with the ordinary Prefects of the Franciscans of the First and Third Orders, and with the above-named Visitors."

These dispensations must be considered, however, as only temporary, especially those which relate to the essential obligations of the Rule. For instance, it is not permissible to give up altogether the wearing of the scapular and cord. With a little courage and good-will, all the requirements of the Rule

may now be fulfilled, since it was relaxed in all its more austere obligations. The spiritual graces and indulgences with which the Church has enriched the Order depend absolutely on the observance of the Rule, so that members, wishing to escape from its obligations or shelter themselves under manifold dispensations would voluntarily deprive themselves of these privileges.

Dear brothers and sisters of the Third Order, make the holy example of our Seraphic Father the guide of your lives, and he will sustain you to the end. You have renounced the pleasures of this world. But these pleasures are perfidious and ephemeral, while the joys of heaven or the sufferings of hell are eternal. For the love of God, who gave Himself for you, you have embraced a life of penance and sacrifice; but it is only for a little while. Time is short and eternity is everlasting. Yet a little more courage, a little more love, a little more patience—and your reward is sure, for ever and ever. Amen.



CHAPTER IV.

Indulgences.

THE members of the Third Order have the privilege of gaining, under certain conditions, a great many plenary and partial indulgences. An indulgence in general is the remission of the *temporal* punishment due to sin, after the sinner has obtained, in the sacrament of penance, the pardon of his sins and the remission of the *eternal* punishment due to them.

This is the doctrine of the Church, and it is a great consolation for sinners. The boundless mercy of our Saviour has left to His Church the rich treasure of His own merits, which are of infinite value, and are accepted by Divine Justice for the plentiful redemption of the human race, together with the superabundant satisfaction and merits of the Blessed Virgin Mary and the Saints; and this treasure He wishes the Church to use at all times for the spiritual benefit of the faithful. This doctrine is set forth by the Sovereign Pontiff Clement

VI. in terms not less clear than well calculated to inspire the faithful with full confidence of obtaining in great measure, and even entirely, the remission of the temporal punishment due to their sins.

These are the words of the Sovereign Pontiff: "Jesus Christ, through the superabundant merits of His passion, left to the Church militant here on earth an infinite treasure, not hidēen in a napkin nor buried in a field ; but He intrusted it to the Blessed Peter, who bears the keys of the kingdom of Heaven, and to his successors, the Vicars of Jesus Christ on earth, to be dispensed to the faithful for their spiritual good. The merits of the Blessed Mother of God, and of all the elect, from the first just man to the last, go to make up the fulness of this treasure."

From this inexhaustible treasure the Church draws and imparts to the faithful what she calls *Indulgences*, by means of which the temporal punishment may be remitted.

Nevertheless, it is not in the power of the faithful to avail themselves at pleasure of this saving provision, but only *when*, and *how*, and *in the measure de-*

terminated by holy Church and the Sovereign Pontiff. Wherefore, Indulgences are divided into two classes. Some are called *partial*, and these are granted for a certain number of days, or periods of forty days, called "quarantines," or for a year, or years, etc. Others are called *plenary*, or *in form of Jubilee*.

By *partial* Indulgences of days, or quarantines, or years, so much of the temporal punishment, which had to be undergone either in this life or in the next, is remitted in favor of him who gains them, as would have been remitted by the performance of the penances of so many days, quarantines, years, etc., prescribed in the ancient penitential canons of the Church. *Plenary* Indulgences, or Indulgences *in the form of Jubilee*, are, in their effect, one and the same thing; the only difference being, that, when the Indulgences are granted in the form of Jubilee, confessors have power of jurisdiction conferred upon them to absolve from reserved cases, to dispense from or commute certain simple vows, etc. By these Indulgences is remitted all the temporal punishment which we owe to God for our sins, even after they have been pardoned; so that,

according to the teaching of theologians, if we were to die immediately after gaining a plenary Indulgence we should go straight to Heaven. The same may be said of the holy souls in purgatory whenever we gain for them a plenary Indulgence applicable to them, provided the Divine Justice deign to accept it in their behalf.

From this we may easily gather how highly we ought to prize Indulgences, how great is their value and efficacy, and how great a spiritual benefit they are to Christian souls. The Council of Trent says that "the use of Indulgences is in the highest degree wholesome to Christian people." Every Christian, therefore, should strive, with holy eagerness, to gain as many Indulgences as possible, both for his own spiritual good and for the relief of the faithful departed.

However, to gain any Indulgence, many things are required. *First*, it is necessary to be in a state of grace; that is, the soul must be free from sin, because the soul that is loaded with the guilt of sin in the sight of God, and with the debt of eternal punishment, neither is nor can be capable of receiving the remission of temporal punishment. It is

proper, therefore, in order to do well, to go to confession every time that one begins the good works enjoined for gaining an indulgence. But, if this be not done, it is necessary that at least the last of the good works enjoined should be performed in the state of grace. It should be observed here that, in granting partial Indulgences, sacramental confession is not usually prescribed, but the clause, "with at least contrite heart" is generally employed; which means that, if any one in the state of mortal sin wishes to gain the Indulgence in question, he must at least make an act of true contrition, with a firm purpose of going to confession. So the Sacred Congregation of Indulgences decided, Dec. 17, 1870.

In the *second* place, it is necessary to have at least a general intention of gaining the Indulgences. Hence, it would be very advisable to renew every morning the intention of gaining each and every one of the Indulgences that can be gained during the day, and to apply them, when so applicable, for the relief of the souls in purgatory. This application may be made in favor of one or more souls, particularly mentioned, or

generally in favor of all the souls in purgatory.

Since the Church, in opening the treasure of holy Indulgences, has always obliged the faithful to do some good work, in specified circumstances of time, place, etc., it is necessary, in the *third* place, for the gaining of the Indulgences, to perform, in person and with devotion, all the good works enjoined as to the time, manner, end, etc., according to the terms in which the Indulgence is granted. If any of the works enjoined be omitted, either wholly or in some notable portion of them, be it through ignorance, or negligence, or inability; or if any one of the conditions of time, place, etc., prescribed, be not observed for any reason whatsoever, then—except in case of a legitimate commutation—the Indulgence in question is not gained.

It will be useful to mention here some general decisions of the Sacred Congregation of Indulgences about the *prayers* assigned, as works to be performed, in the grants of Indulgences. And, in the first place, the Sovereign Pontiff Pius VII., of holy memory, declared Feb. 26, 1820, that the prayers prescribed for the gaining of Indulgences may be said by

two or more persons, *alternately*, as is done in saying the "Rosary," the "Litanies," the "Angelus," the "De profundis," etc.

Concerning the Rosary, the Sacred Congregation declared, Jan. 22, 1858, that "when the entire Rosary, or the third part of it, is said by several persons together, they can all gain the Indulgences, even if they have not the beads in their hands; but it is enough that one of them hold the beads, to regulate the recital of the prayers, provided that all the others, laying aside any other occupation whatsoever, are recollected in prayer in union with the one who holds the beads in hand." Again, our Holy Father Pope Pius IX. declared, Dec. 29, 1864, that "the Indulgences attached to the recital of prayers can be gained by saying the prayers in any language whatever, provided that the translations be faithful. To be sure of the fidelity of these translations, it is enough to have a declaration to this effect from the Sacred Congregation of Indulgences through the Cardinal Prefect, or from one of the Ordinaries of the place into the language of which the prayer has been translated." The same Sacred Con-

gregation declared, Sept. 18, 1862, that "it is not necessary that the prayers prescribed for the gaining of Indulgences, whether plenary or partial, should be said kneeling, unless it should be otherwise prescribed in the act of concession."

Lastly, deaf-mutes, being unable to say the prayers prescribed for the gaining of holy Indulgences attached to them, must visit the church (if this condition be prescribed), raising their minds and hearts to God. With regard to the private recital of the same prayers, their own confessors may substitute for them some external work of piety, according to a decision of the same Sacred Congregation, Feb. 16, 1852, confirmed by the Sovereign Pontiff Pius IX., March 15, of the same year.

The conditions mentioned above are required for the gaining of any Indulgence whatever. To gain *plenary* Indulgences, ordinarily, *confession, communion, a visit to a church or public oratory, and pious prayers* are prescribed.

I. Concerning the *confession*, it has been decreed by the Sacred Congregation of Indulgences, May 19, 1759, that

“sacramental confession, when it is required by the brief as a condition for gaining a plenary Indulgence, must be made by all, even by those who are not conscious of mortal sin.” But in order to make the obligation of confession and communion as easy as possible, it was decreed, Oct. 6, 1870, that “either the confession alone, or the confession and the communion, may be made by all the faithful on the day immediately preceding that for which the Indulgence is granted. In this decree are included both the plenary Indulgences already granted, and those which may hereafter be granted by the Sovereign Pontiffs; provided that all the other conditions for gaining the plenary Indulgence be duly complied with.”

Further, another decree, Dec. 9, 1763, grants that the faithful “who have the pious custom of confessing their sins at least once a week, if not legitimately hindered, and who are not guilty of any grievous sin since the last confession, can gain all the Indulgences without making another confession—excepting the Indulgence of the ordinary or extraordinary Jubilee, or that granted in the form of Jubilee, in which cases the sacramental

confession must be repeated." From an answer given by the same Congregation, Dec. 4, 1843, it appears that this decision applies to all the Indulgences that can be gained in the course of the week. For some dioceses, where there is a scarcity of priests,—*ob inopiam confessoriorum*,—this privilege is extended in favor of those who have the pious custom of confessing their sins every fortnight—"infra duas hebdomadas." This privilege, however, must be obtained by the Ordinary for the faithful of his own diocese.

II. Besides the regulations laid down in the decree of Oct. 6, 1870, about the *communion*, it should be noted that one and the same communion will serve for many plenary indulgences that may be gained on the same day, even though communion be prescribed for each one of them; but it is necessary that all the other conditions assigned for each indulgence be complied with, in order to gain such indulgence—as appears from an answer given by the Congregation, May 29, 1841. The same Congregation further declared, May 10, 1844, that "by the Paschal communion the condition is fulfilled for gaining a plenary Indulgence

occurring on the day on which the communion is received, and the precept of the Church is satisfied." For gaining the Jubilee Indulgence, a special confession and communion is generally required. By the decision of May 19, 1841, it was further declared that "the confession and communion made on Easter Day not only satisfies the obligation of the Paschal communion, but also avails to gain the plenary Indulgence attached to the Papal benediction, even when the benediction is given by the bishop."

In the case of a local Indulgence, or of one attached to a particular church, it is not required that communion should be received in that church, unless such condition is stated in the brief. Finally, by a decree, Sept. 18, 1862, the Sovereign Pontiff Pius IX. granted "to all the faithful, who are prevented, habitually, by chronic illness, or permanent physical inability of any kind, from leaving their dwellings,—excepting those who live in religious communities,—the privilege of gaining each and all of the plenary Indulgences hitherto granted, or which may be hereafter granted, by the Sovereign Pontiff, on condition that, being

truly penitent, and having confessed their sins and fulfilled the other conditions prescribed," they perform faithfully, instead of the holy communion, some pious work, according to the direction of their respective confessors.

III. It should be well understood that by the *visit* to be made to a church or public oratory is understood a visit made to some sacred place, through motives of faith and religion, with the intention of honoring God, either directly or by acts of devotion to some one of his saints. Hence it is not necessary, in order to gain a plenary Indulgence, that a visit should be made to a church, unless it is so stated in the indult granting the Indulgence. But if the indult determines some particular church,—as, for example, the parish church,—then the visit must be made to that particular church, except in the case of a legitimate commutation. Otherwise, this condition may be satisfied by a visit to *any church or public oratory*. It must be observed, nowever, that the Sacred Congregation, in an answer given Aug. 22, 1842, declared that "those oratories cannot be called public which are canonically dedicated in monasteries, seminaries, and

other conventual establishments, to which the public is not habitually admitted ;” in other words, those oratories are not considered public which are not open to common use.

It is stated in a decree dated May 19, 1759, that the visit “may be made either before or after having fulfilled the other conditions,” provided it be made within the time prescribed for gaining the Indulgences. It is important, therefore, to note carefully the terms in which each Indulgence is granted. If the limit is placed at the hour of sunset, it is understood that the visit must be made before the evening twilight of the day for which the Indulgence is granted—according to an answer of the Sacred Congregation of Rites, Nov. 3, 1832.

When one intends to gain several plenary Indulgences, on the same day, by a single confession and communion, and a visit is required by the terms of the indulgent for each Indulgence, it must be understood that, according to a decree, Feb. 29, 1864, “it is required that as many distinct visits be made as will equal the number of Indulgences to be gained. Hence it is necessary, for each successive visit, to leave the church and enter it again.”

Lastly, according to the decree of September 18, 1862, already quoted, the prescribed visit may be changed into some other pious work, in the case of those who are unable to leave their homes on account of chronic maladies, or of any physical impediment, excepting those who live in religious communities. And this commutation may be made by the penitent's ordinary confessor.

IV. Some *pious prayers* are generally required among the conditions for gaining plenary Indulgences, and sometimes even for partial Indulgences. When the indult mentions prayers "for the intention of the Sovereign Pontiff," or "for the usual intentions," it is understood that some prayers must be said for the spread of the Catholic faith, for the triumph of the holy Church, for the conversion of sinners, for peace and union among Christian princes and rulers, and for the extirpation of heresy.

As to the specific *form* of prayer to be used in such cases, the Sacred Congregation has decided, May 29, 1841, "that the prayers to be said for the intention of the Sovereign Pontiff, in order to gain an Indulgence, are left to the discretion of individuals, unless some spe

cial prayers are mentioned." But the Sacred Congregation goes on to state that prayers which are of obligation on other grounds, as, for instance, the "Canonical Hours," cannot be understood to satisfy the obligation of praying for the intention of the Sovereign Pontiff, in order to gain an Indulgence.

Concerning the time and place in which these prayers may be said, or are to be said, the same is to be observed as for the visits. Hence, if the condition limits the visit to some particular church, then, besides making the visit, the prayers must be said in that church. If anyone desires to gain several plenary Indulgences on the same day, and a visit is prescribed for each one of the Indulgences, the prayers must be said, as often as the visit is made, for each of the separate Indulgences.

Finally, any person who receives communion in the church which is to be visited, and there offers up pious prayers to God, on the day appointed for the gaining of an Indulgence, is to be considered as having satisfied both the obligation of visiting the church, and that of praying according to the conditions prescribed.

But the most important condition for gaining a plenary Indulgence is to have a true hatred for all sins, even venial, and to be wholly free from any attachment to them. This condition is absolute necessary; for, as St. Alphonsus teaches, "it is certain that, so long as the guilt of venial sin is not remitted, the punishment due to it cannot be remitted." So that, whilst the soul bears the guilt of a single venial sin, or even any actual attachment to such sin, it is clear that it cannot obtain the total remission of its punishment, or, in other words, a plenary Indulgence; for a plenary Indulgence is nothing more nor less than the complete remission of the temporal punishment due to sin, of which the guilt has already been remitted. Hence the great importance, for those who desire to gain a plenary Indulgence, of striving to stir up in their hearts a sincere sorrow, not only for mortal sins, whereof the guilt has already been remitted, but even for each and every venial sin. (*Raccolta*.)

In the summary of Indulgences granted to the members of the Third Order, there is mentioned, for certain days and times, the *Papal Benediction*, and the *General Absolution*.

The *Papal Benediction* is the plenary Indulgence which the Holy Father in Rome grants to all the faithful, when, after a contrite confession and devout communion, they receive the solemn blessing which he imparts. A prayer for the intention of the Holy Father is prescribed to gain this Indulgence.

The *General Absolution* is a relief from all ecclesiastical censures and the remission of all transgressions of the Rules and Regulations of the Order, and imparts, moreover, a plenary Indulgence. It may be given on the days mentioned below, and also on the eves of those days, from about the hour of 2 P.M. To gain this Indulgence it is likewise necessary to pray for the intention of the Holy Father.

A notice of the Indulgences granted for visiting the Roman churches of the Stations will not be out of place here. The practice of visiting, at Rome, the churches of the stations, where are preserved the most striking religious mementos of the saints, and of the martyrs especially, dates its institution from the first ages of Christianity; and on certain days in the year the people, clergy, and even Popes, used to go there in proces-

sion to pray. This pious and time-honored devotion, constantly maintained, moved Pope Gregory the Great to make a list of the Stations, assigning the churches to be visited, not only during Lent, but also on certain other days and times in the year ; and these days he inscribed in the Roman Missal.

In order to induce the faithful to make these visits to the Churches of the Stations on the appointed days, and to pray there for the intention of the Sovereign Pontiff, the same Pope, S. Gregory, and others, his successors, granted various indulgences, which were all confirmed forever by Pope Pius VI., in a decree of the Sacred Congregation of Indulgences, July 9, 1777. These Indulgences are enumerated below in the list of all the Indulgences granted to the members of the Third Order. The method prescribed to be used is to visit some church, and there to say the "Our Father," the "Hail Mary," and the "Glory be to the Father," each five times.

In conclusion, we advise our pious readers to observe, in regard to Indulgences, *first*, great caution, not trusting too readily the Indulgences which are printed on flying-sheets with such free

dom, and circulated with still greater activity. Examine whether these Indulgences bear the approbation of the Sacred Congregation of Indulgences, according to the rule of the Index: "All books, diaries, summaries, pamphlets, flying-sheets, etc., containing grants of Indulgences, are not to be published without the approval of the Sacred Congregation of Indulgences." *Secondly*, scrupulous fidelity, fulfilling faithfully and to the letter all the conditions as specified in the grant, thus avoiding the omission of essentials, whereby their spiritual gain would be rendered if not void, at least doubtful.

The following Summary contains all the Indulgences, plenary and partial, granted to the members of the Third Order, together with the days on which the General Absolution is imparted.

I. INDULGENCES TO BE GAINED ON SPECIAL DAYS.

1. *From the first Sunday of Advent until Septuagesima.*

First and second Sunday of Advent; Indulgence of the Stations of 10 years and 10 quarantines.

Third Sunday of Advent: Indulgence of the Stations of 15 years and 15 quarantines.

Fourth Sunday of Advent and Ember-days before Christmas: Indulgence of the Stations of 10 years and 10 quarantines.

Feast of the Immaculate Conception (December 8): General absolution.

Vigil of Christmas: Indulgence of the Stations of 15 years and 15 quarantines.

Christmas (Dec. 25): General Absolution. For the first and second Mass: Indulgence of the Stations of 15 years and 15 quarantines. For the third Mass and the rest of the day: Plenary Indulgence.

Feast of St. Stephen (Dec. 26), feast of St. John Ev. (Dec. 27), feast of the Circumcision of our Lord (January 1), feast of the Epiphany (Jan. 6): Indulgence of the Stations of 30 years and 30 quarantines.

Feast of St. Margaret of Cortona (Feb. 22): Indulgence of 7 years and 7 quarantines. (See Rule, Part II., 1, page 44.)

2. *From Septuagesima until Pentecost.*

Septuagesima, Sexagesima, and Quinquagesima: Indulgence of the Stations of 30 years and 30 quarantines.

Ash-Wednesday: Indulgence of the Stations of 15 years and 15 quarantines.

Every day from Ash-Wednesday until the

fourth Sunday of Lent: Indulgence of the Stations of 10 years and 10 quarantines.

Feast of St. Joseph (March 19): General Absolution.

Fourth Sunday of Lent: Indulgence of the Stations of 15 years and 15 quarantines.

From the fourth Sunday of Lent until Palm-Sunday: Indulgence of the Stations of 10 years and 10 quarantines.

Palm-Sunday: Indulgence of the Stations of 25 years and 25 quarantines.

Monday, Tuesday, and Wednesday of Holy Week: Indulgence of the Stations of 10 years and 10 quarantines.

Maunday Thursday: Plenary Indulgence.

Good Friday and Holy Saturday: Indulgence of the Stations of 30 years and 30 quarantines.

Easter Sunday: Plenary Indulgence and General Absolution.

From Easter Sunday until Low Sunday, inclusive: Indulgence of the Stations of 30 years and 30 quarantines.

Feast of St. Mark: Indulgence of 30 years and 30 quarantines.

Monday, Tuesday, and Wednesday in Rogation week: Indulgence of the Stations of 30 years and 30 quarantines.

Feast of the Ascension of our Lord: Plenary Indulgence.

Saturday before Pentecost: Indulgence of the Stations of 10 years and 10 quarantines.

3. *From Pentecost until the first Sunday of Advent.*

Pentecost: General Absolution and Indulgence of the Stations of 30 years and 30 quarantines.

Feast of the Sacred Heart of Jesus: General Absolution.

Feast of St. Elizabeth of Portugal (July 8): Indulgence of 7 years and 7 quarantines. (See Rule, Part II., 1, page 44.)

Feast of Mary, Queen of Angels, (August 2.): Plenary Indulgence.

Feast of St. Clara (August 12): Plenary Indulgence.

Feast of St. Louis (August 25): General Absolution; Indulgence of 7 years and 7 quarantines. (See Rule, Part II., 1, page 44.)

Feast of the Stigmata of St. Francis (Sept. 17.): General Absolution; Indulgence of 7 years and 7 quarantines. (See Rule, Part II., 1, page 44.)

On the Ember-days of September: Indulgence of the Stations of 10 years and 10 quarantines.

Feast of our holy Father St. Francis (Oct. 4): Plenary Indulgence.

Feast of St. Elizabeth of Hungary

(Nov. 19): General Absolution; Indulgence of 7 years and 7 quarantines. (See Rule, Part II., 1, page 44.)

II. INDULGENCES GRANTED FOR OTHER DAYS.

1. *Plenary Indulgences.*

On the day of reception and of profession; on the days of the monthly assemblies; on the feast of the Saint to whom the church of the Order is dedicated; twice every month, under certain conditions (see Rule, Part I., 5, page 42; Part I., 9, page 43); in the hour of death (see Rule, Part I., 7, page 42); after a retreat of eight days. And, moreover, twice a year: the Papal benediction.

2. *Partial Indulgences.*

On twelve days, at the option of each member, subject to the approbation of the Prefect. (See Rule, Part II., 1, page 44.) For the performance of certain pious works. (See Rule, Part II., 2, pages 44.)



III.

SERAPHIC COUNSELS

OR

Instructions on the Duties of a Pious Life.

I. DURING THE WHOLE LIFETIME:

1. LOVE GOD. "Thou shalt love the Lord thy God with thy whole heart, and with thy whole soul, and with thy whole mind, and with thy whole strength." You should love God, the sovereign good and infinite perfection, so as to be enabled, if Christ should ask you, to answer with St. Peter, "Yea, Lord, Thou knowest that I love Thee" (John 21:15). How ungrateful is the heart which, surrounded on all sides by the flames of Divine love, remains cold and insensible! "Let us therefore love God, because God first hath loved us" (1 John 4:19).

2. IMITATE CHRIST. Endeavor to be an image of Christ in your whole life,—in your deportment, in your speech, in your actions,—so as to edify all who see you.

3. GIVE A GOOD EXAMPLE. "Be thou

an example of the faithful, in word, in conversation, in charity, in faith, in chastity" (1 Tim. 4: 12). Your example should be a living Gospel, a resplendent mirror, an instructive book. Let your life be in harmony with your name as Christian and your character as Tertian.

4. VENERATE THE BLESSED VIRGIN, YOUR GUARDIAN ANGEL, AND THE SAINTS. The Blessed Virgin Mary is the Daughter of the Eternal Father, the Mother of the Divine Son, the Spouse of the Holy Ghost, the Temple of the adorable Trinity, the Queen of heaven and earth, the Patron of all her children: honor her with filial love and confidence. Venerate also your holy Guardian Angel and your Patron Saints, and recommend these devotions to others.

5. CULTIVATE PIETY. "Exercise thyself unto godliness!" (1 Tim. 4: 7). Piety fosters recollection, enkindles zeal, and inflames the soul, thus promoting devotion, good works, and merit. "Godliness is profitable to all things" (1 Tim. 4: 8).

6. PRAY. Devote a certain time of every day to prayer. Prayer is the nourishment of the soul, the conversation of man with God and of God with

man. St. Augustine remarks, "Whosoever knows how to pray well, will also know how to live well." Neglect of prayer is the forerunner of spiritual death. Therefore be careful to recite the prayers of the Order attentively, entirely, reverently, and devoutly. Select a befitting time and place, in order to avoid as much as possible all distractions. As to your other daily devotions, perform them with regularity, and do not let anything easily prevent your engaging in them.

7. CULTIVATE AN ECCLESIASTICAL SPIRIT. Our holy Rule makes subjection to and devotion towards the Holy See a paramount duty. What color is to flowers, sap to trees, wings to birds, water to fishes, the soul to the body, ecclesiastical spirit is to the Tertian: his normal condition, without which he languishes and dies. This spirit abhors the world and its vanities, fulfils with filial obedience the directions of the Church, reverently respects her ministers, carefully abstaining from censuring their words or actions.

8. AVOID SIN. Sin is the greatest, in fact the only, evil in the world. Avoid it carefully, especially when it approach-

es you in the form of pride, avarice, concupiscence, sloth, or intemperance. Abstain not only from mortal sin: venial sin also offends God. It leads by frequent repetition to mortal sin, and is the greatest obstacle to progress in virtue. "I would thou wert cold or hot; but because thou art lukewarm, and neither cold nor hot, I will begin to vomit thee out of my mouth" (Apoc. 3 : 15).

9. SHUN THE WORLD. The danger of intercourse with the world is confirmed by the testimony of Holy Scripture: "The world hath not known thee" (John 17 : 25). "The whole world is seated in wickedness" (1 John 5 : 19); and by experience: "As often as I was among men I returned spiritually lessened" (Thom. à Kempis). Not being from the world, we should shun its company.

10. RESIST TEMPTATIONS. In time of temptation have recourse to prayer. Implore the aid of God, of the Blessed Virgin, of your Guardian Angel, and of the Saints. Make use of frequent pious ejaculations; for instance: "Incline unto my aid, O God! O Lord, make haste to help me!" etc. Invoke the holy names of Jesus and Mary, remember the pres-

ence of God, call to mind the uncertainty of death, the nearness of judgment, etc. Should you—which God forbid!—fall into mortal sin, delay not to excite heart-felt contrition and go to confession as soon as possible. Do not, on that account, become disheartened, but commence anew the study of perfection.

11. FREQUENT THE HOLY SACRAMENTS. St. Francis of Sales, in his “Introduction to a Devout Life,” says: “Two kinds of persons ought to communicate often: the perfect and the imperfect. The former because, being well-disposed, they wrong and prejudice their souls by keeping from the source of all perfection and by depriving themselves of the signal blessings and manifold graces which are derived from it. The latter ought to communicate often in order to acquire perfection, to obtain spiritual strength, to improve in the love of God and to learn to communicate well.” Come then, dear children of the Seraphic Father, and partake often of this delicious banquet of your Saviour’s love. Come to this great Supper and heavenly feast of the spotless Lamb. Come with an ardent desire, with a spiritual hunger and thirst, with due preparation. Come

with great purity of conscience, clothed in the wedding-garment of charity and with the white robe of innocence, free from the stains of mortal sin. Give your hearts entirely to Him who gives you Himself in this adorable mystery of Love.

12. EVERY DAY ASSIST DEVOUTLY AT MASS. "Christ loved us, and delivered Himself for us, an oblation and sacrifice" (Eph. 5 : 2). In the Sacrifice of the Cross our Lord offered Himself in a bloody manner; in the Sacrifice of the Mass he offers Himself in an unbloody manner: so that the sacrifice of the Mass is one and the selfsame in substance with the Sacrifice of the Cross. Judge, then, for yourself how culpable those Christians must be who make their domestic affairs, and sometimes their criminal amusements, serve as an excuse for their coldness and indifference; who frequent the house of God more out of custom and ostentation than from a true love for God and a sincere devotion; who commit so many irreverences even at the foot of the altar, and speak to God with as much carelessness and distraction as if they intended to affront Him; whose chief prayer is for temporal blessings

and not for everlasting happiness; who are, in fine, instead of humble petitioners, frivolous spectators of such an august mystery.

13. EMPLOY WELL YOUR TIME. It is not enough for us to refrain from evil, but we must likewise devote our time to the practice of good works, and lead an active and laborious life according to our different conditions. We must avoid idleness, which is the source and root of innumerable crimes and the cause of much mischief. It is a good rule for advancing in virtue to consider every day as the last of your life: it will come in the end. It is not the number of years we shall have lived, but the number of good works we will have done, that will be regarded on the day of judgment. Let us, then, be wise in future: let us employ well our precious time in doing good works, remembering that "the night cometh, when no man can work" (John 9 : 4).

14. OBEY YOUR SUPERIORS. Obedience is your safeguard; therefore the Rule so urgently insists upon it. The advancement of the Order at large and the progress of its individual members depend on obedience. "Obey your

prelates, and be subject to them. For they watch as being to render an account of your souls; that they may do this with joy, and not with grief. For this is not expedient for you."

15. **PATIENTLY BEAR ADVERSITY.** You will not escape trials and troubles. Your best intentions will be misconstrued; your best endeavors, undertaken from the purest motives, will result to your discomfiture. In such cases do not lose equanimity; say with your Divine Saviour: "Not My will, but Thine be done" (Luke 22 : 42). And if you succeed well, remember the words of the Apostle: "By the grace of God I am what I am. Not I, but the grace of God with me" (1 Cor. 15 : 10).

16. **PRESERVE THE PEACE.** The closer the bond of union and charity encircles the members of the Third Order the more abundant will be its fruits. Let it then be your constant endeavor to preserve the peace: "And whosoever shall follow this rule, peace on them and mercy" (Gal. 6 : 15). "Peace be with the brethren, and charity, with faith" (Eph. 6 : 23).

17. **BE HUMBLE.** Humility is that universal virtue which is the attendant

and support of all other virtues. Experience teaches that the spirit of pride and the spirit of impurity are closely connected; that they assist each other in the ruin of souls: "for God resisteth the proud, but to the humble He gives grace" (1 Pet. 5 : 5).

18. BEWARE OF GIVING OR TAKING SCANDAL. The world jealously watches those who profess piety, and is scandalized at the least impropriety. Therefore be careful not to provoke its critical judgment, nor to encourage its tendency to censure and thus to compromise the honor of the Order. "Woe to the world because of scandals" (Matt. 18 : 7). On the other hand, studiously avoid taking scandal. "Judge not, that you may not be judged. For with what judgment you judge, you shall be judged: and with what measure you mete, it shall be measured to you again. And why seest thou the mote that is in thy brother's eye, and seest not the beam that is in thy own eye? Or how sayest thou to thy brother: Let me cast the mote out of thy eye; and behold a beam in thy own eye? Thou hypocrite, cast out first the beam of thy own eye, and then shalt thou see to cast out the mote out of thy brother's eye" (Matt. 7 : 1-5).

19. PERFORM THE WORKS OF CHARITY.

The exercise of charity was made by our Lord a condition of our salvation. "To the cursed He will say: Amen I say to you, as long as you did it not to one of these least, neither did you do it to me" (Matt. 25 : 45). Scrupulously observe in this respect the precepts of the Rule: visit the sick, succor the poor, pray for the dead. "Deal thy bread to the hungry, and bring the needy and harborless into thy house: when thou shalt see one naked, cover him" (Is. 58 : 7).

20. ENDEAVOR TO GAIN THE INDULGENCES. Renew every morning the intention of gaining all the Indulgences granted for the day, offering them up for the relief of the souls in purgatory and for the good of your own soul. Be careful to fulfil all the conditions.

21. PREPARE YOURSELF FOR DEATH.

Eternity, happy or unhappy, depends on the moment of your death, or rather on the state in which it surprises you. Being threatened by death every moment of your life, prepare for it! Never remain in a state of conscience in which you would not die and appear before the tribunal of God. "In all thy works remember thy last end, and thou shalt never sin" (Ecc. 7 : 40)

II. EVERY DAY.

1. ORDER YOUR AFFAIRS. Reduce your daily occupations to a fixed rule, and do everything for the greater honor and glory of God. "The light of thy body is thy eye. If thy eye be single, thy whole body shall be lightsome. But if thy eye be evil, thy whole body shall be darksome" (Matt. 6 : 22). The holy Fathers refer this passage to the good intention: if we have it, all our works will be meritorious; if it be absent, they will be of no value before God. Therefore obey the injunction of the Apostle. "Whether you eat or drink, or whatever else you do, do all to the glory of God" (1 Cor. 10 : 31).

2. HAVE A FIXED HOUR FOR RISING AND RETIRING. Experience teaches that the success of the entire day depends on regularity. You may change the hours of rising and retiring with the seasons; but having adopted a certain hour, be sure to adhere to it. Seven hours, or at most eight, are abundantly sufficient for rest; more is rather harmful than otherwise.

3. ON AWAKENING, RAISE YOUR HEART TO GOD. Consecrate your first aspirations to God:—immediately on

awakening offer Him your heart. Make the sign of the Cross, and devoutly invoke the holy names of Jesus and Mary. The day thus commenced will have God's blessing. Whilst dressing, occupy your mind with pious thoughts, dwelling on the points of meditation.

4. SAY YOUR MORNING PRAYERS AND MAKE YOUR MEDITATION. Immediately after dressing, kneel down and say your morning prayers. Then make the meditation: you will find a method elsewhere in this book.

5. REMEMBER THE PRESENCE OF GOD. Disengage yourself at stated times—for instance, when the clock strikes—for a few moments from your occupations, and raise your mind and heart to God.

6. MAKE THE PARTICULAR EXAMEN. About noon, recollecting yourself and reviewing the past half-day, examine yourself on the particular fault which you purpose to eradicate, or the virtue which you desire to attain. A method of this examination is given below.

7. BE CAUTIOUS DURING RECREATION. A bow never unstrung will slacken, and a mind always occupied will be fatigued. It is therefore quite proper to devote some time, especially

after meals, to recreation. Do not, however, abandon watchfulness over yourself. Be careful in the selection of your friends; pious and prudent members of the Order will be the best ones. In conversation avoid slander, backbiting, etc., Make the rule of St. Bonaventure your motto: "I will never say of my neighbor in his absence what I would not say in his presence."

8. VISIT THE BLESSED SACRAMENT. It were a shame for us if those who are not members of the Order were to be more zealous than we in this respect. If possible, visit our dear Lord in the Blessed Sacrament during the course of the afternoon or evening, and open to Him with filial confidence your whole heart, placing in the sacred wound of His heart all your secret troubles and desires; for He invites you, saying, "Come to Me, all you that labor and are burdened, and I will refresh you" (Matt. 11 : 28).

9. CLOSE THE DAY WITH PRAYER. In the evening you should, if possible, have family prayers. A general examination of conscience should form a part thereof. Conclude by reading the meditation for the following day.

10. **RETIRE MODESTLY.** Sleep and your couch should remind you of death and the grave. While awaiting sleep, occupy your mind with the next day's meditation, piously invoke the Holy names, and commend yourself to God and the Saints. Should you happen to awake during the night raise your soul to heaven, that you may be protected from all harm of soul and body.

III. EVERY WEEK—

1. **PRACTISE MORTIFICATION.** Resolve to practise on certain days—for instance, on Friday in honor of the Passion of our Lord, or on Saturday in honor of the Blessed Virgin Mary—some acts of exterior or interior mortification. This will result to your great spiritual advantage. On the other hand, you may rest assured that you are not imbued with the true spirit of the Order of Penance as long as your delicacy prevents you from loving mortification.

2. **CONFESS YOUR SINS.** The holy Sacraments of Penance and the Eucharist are the sources of grace, the oases in this desert of a life occupied by distractive avocations. Therefore cleanse your soul every week in the sacred tribunal of

penance, that you may receive with a pure heart and undefiled soul the Author of all grace in Holy Communion.

IV. EVERY MONTH—

1. **RETIRE FOR A DAY.** At the beginning of each month select a day, say the first Sunday, for interior recollection and preparation for death. On that day avoid as much as possible all distractions; review your conscience, and, placing yourself in spirit on your death-bed, consider the following truths: *I must die, not knowing when; I must die, not knowing where; I must die, not knowing how; one thing I know, though: if I die in the state of mortal sin I shall be lost forever.*

2. **DEVOUTLY ASSIST AT THE MONTHLY MEETINGS.** The monthly meetings are instituted for the purpose of strengthening the spirit of the Order, of explaining its obligations, of advancing the members in perfection, and of inspiring them with a holy emulation in all well-doing. Do not neglect them without cause.

V. EVERY YEAR—

1. **RETIRE FOR SEVERAL DAYS.** If you are unable to make a regular spirit-

ual retreat every year, you nevertheless can retire for a few days to examine into your state of conscience in order to give an account of it to your spiritual director.

2. **RENEW YOUR PROFESSION.** Celebrate the anniversary of your profession by renewing it privately; and, moreover, do not let the anniversaries of your baptism, of your Patron Saint, of your first Communion, etc., pass without thanking God for the many benefits He has bestowed upon you.

3. **BE PATIENT IN SICKNESS.** If you happen to fall sick, patiently bear the illness and be resigned to the will of God. Use the necessary means to regain your health. Employ an educated Christian physician, obey his directions, and leave the result to God.

VI. AT THE APPROACH OF DEATH—

RECEIVE THE LAST SACRAMENTS IN TIME. If God preserves you from a sudden death and signals the approach of your end by sickness, direct those about you to call the priest of God in due time, and receive the consolations of the Church with the utmost fervor and devotion. During your sickness invoke

the aid of the Blessed Virgin, the Guardian Angel, and the Saints by frequent ejaculatory prayers. Cling steadfastly, until the last moment, to the Cross of Christ, who is our salvation, life, and resurrection.

“Do this, and thou shalt live” (Luke 10 : 28).

VII. INSTRUCTION ON MEDITATION.

Mental prayer or meditation is the devout consideration of divine things and spiritual subjects in general in order to be impelled to the service of God, to the imitation of the virtues of Christ and the saints, and to the exercise of self-denial. Meditation does not consist so much in the exercise of the intelligence, as in the motion of the will to be led to the love of God, the abhorrence of sin, and the contempt of the transitory things of this world.

In this holy exercise our Divine Lord spent entire nights. Meditating, the Blessed Virgin “considered in her heart” what the shepherds had said at the birth of her Divine Son, and what He Himself had spoken in the Temple.

St. John the Baptist and innumerable holy hermits sanctified the desert by

meditation. Meditation, finally, was the means of sanctification for all those who distinguished themselves by the holiness of their lives.

Before we undertake the instruction on meditation proper, it may be well to notice, in a brief manner, three different methods which unite vocal and mental prayer. These methods may serve as a preparatory exercise for those who are frightened at the mere mention of meditation. Whosoever will conscientiously follow these methods will, in a short time and imperceptibly, be led to the science and practice of meditation.

FIRST METHOD.—This manner of prayer occupies itself with the consideration of the commandments, the seven deadly sins, the three powers of the soul, and the five senses of the body. It is not so much a form and manner of prayer, as a sort of spiritual exercise in order to improve in virtue.

Before attempting it, we must, as before every prayer vocal and mental, recollect our spirit and consider what we are about to undertake. Then follows a preparatory prayer. For instance: Ask the grace of God to perceive in what manner you transgressed His

commandments; implore His assistance to avoid these transgressions in future, and determine what means you must employ in order to do this. Close this examination by a conversation with God, in which you embody the contents and results of your examination. This will be various: sometimes you will have occasion to thank God that, by His grace, you have been preserved from violating a commandment, or you will be moved to contrition for the sins committed against it.

The following points may serve as an example: What motives have I as *man*, as a *Christian*, as a Christian in my *position and condition*, to observe the commandments of God, especially this or that commandment? What threats of a just, what promises of a loving, what benefits of a merciful, what admonitions of a patient God invite me thereunto? What means has God given me, what does He still give me, to assist me in the observance of this particular commandment? What damages, what misfortunes for time and eternity shall I incur by the infringement of this commandment? On what particular occasions have I hitherto transgressed it?

The examination on the seven deadly sins is instituted in the same manner; also the examination on the three powers of the soul and on the five senses. Contemplate the guilt of mortal sin, the right use and the abuse of your mental and bodily gifts; the judgments of your intellect, the thoughts of your memory, the affections, inclinations, and passions of your will. What abundant matter for contrition, vigilance, and humility will you not find!

SECOND METHOD.—In this method we apply ourselves to the consideration of the meaning of the words and expressions we use in vocal prayer. For instance, you wish to say the “Our Father” in this manner. After having selected a retired place and suitable position—kneeling, sitting, or standing, (taking care, however, to be influenced in this respect not by your sense of comfort, but by the impulse of devotion), commence with the words “Our Father,” and dwell on the meaning of those words as long as your imagination furnishes you with various significations, meanings, parallels, and ideas which suggest pious and consoling thoughts.

Follow this method in whatever

prayer you have selected for your consideration; and, if you should find in one or two words sufficient occupation, you should not pass on to other words, even if you should occupy a whole hour or the entire time allotted for meditation with the former. In conclusion you may add the remaining part of the prayer in the usual manner. On the following day, if you intend to meditate on the same prayer, recite, in the usual way, the words already considered, and then continue the meditation where you left off the day before.

This method is especially recommended to such as by reason of their engrossing occupation or vivid imagination, or from any cause whatever, are subject to frequent distractions.

THIRD METHOD.—This method consists in making short pauses between the different expressions of the prayer, meanwhile praying interiorly and dwelling on the meaning of the words and phrases used, or reflecting on the person addressed in prayer, or considering our great unworthiness.

Having thus briefly discussed these easy and salutary methods of interior prayer, we will now pass on to the explanation of meditation proper.

Meditation, as we have already seen, is the consideration of things pertaining to our salvation. In order to undertake it properly we must apply ourselves to it with our whole soul, that is, we must exercise all our faculties and powers.

This is done in the following manner:

1. *Preparation.*

(a) Place yourself in the presence of God by an humble act of faith.

(b) Represent to your mind the subject of meditation: person, place, action or mystery.

(c) Implore the assistance of God, and determine the fruit to be gained.

2. *Meditation proper*, or consideration.

(a) Exercise your *memory*, representing the subject to your mind: who, where, when, with whom, for or against whom, is this done, said, etc.

(b) The *intellect* then considers what the consequences are arising therefrom: what you are to do in future, what you have done hitherto, what means to employ for your amendment, what impediments to overcome, etc.

(c) The *will* excites, as often as moved thereto, sentiments of gratitude, sorrow, love, fear, admiration, etc., concluding with particular resolu-

tions, explicit and determinate, which are the *fruit* of the meditation.

3. *Conclusion.*

(a) Give thanks to God for the assistance, light, consolation, etc., which you experienced.

(b) Implore His aid to fulfil your resolutions.

(c) Examine yourself on the manner in which you performed the meditation: whether you have taken pains to make it well or not; whether you felt moved or not: in the latter, inquire into the cause.

You will perceive that meditation consists of three parts—preparation, consideration and conclusion. The preparation is a double one, remote and proximate. The remote preparation commences on the previous evening, when you select the subject of meditation for the following morning and read its points. The proximate preparation is, as indicated above, the recollection of the presence of God, etc. The latter should not exceed, for half an hour's meditation, the duration of five minutes. Meditation proper, that is, the consideration, should occupy the main time. The conclusion should likewise not exceed a few minutes.

How much time should you spend in meditation? If you are zealous, half an hour every day, and never less than a quarter of an hour. When should you make your meditation? The best time is in the morning, immediately after morning prayer. If on week-days you cannot make your meditation in the morning, you can perhaps make it in the evening. If even this is not practicable, you can at least make it on Sundays and festivals.

In order to accustom yourself to this pious exercise, you may at first take a pious book and read therefrom a short paragraph; then reflect upon what you have read and apply the lesson to your life, modelling your conclusions into explicit, practicable resolutions. If you continue in this practice for some time, you will by and by be enabled to engage in meditation, independent of any book.

It is most earnestly recommended by the masters of spiritual life to reflect on the subject of the following day's meditation before retiring to rest and to dwell upon it until you fall asleep, so as to awake in the morning with the thought of it. Your soul being thus prepared, your meditation will be profitable,

and you will enter upon your daily pursuits with great spiritual gain.

You will perceive by this explanation that meditation is really and truly an exercise of the faculties of the soul: memory, intellect, will, imagination—all the powers and feelings of the soul are engaged and must fulfil their part if the work is to prosper, if you would succeed in erecting the spiritual edifice of perfection in your soul. By this exercise the gain will be on the side of your faculties: every single power of your soul will be fortified by the consideration of eternal truths; they will enlighten, exalt, and cleanse it. By meditation the imagination is filled with noble imagery, the memory is sanctified by holy ideas; the intellect is led on to conviction, thus being preserved from the fallacious influence of worldly principles; the emotions of the heart are directed by holy affections to the most sublime virtues; the will is transformed into a power which invincibly adheres to truth after being liberated from the slavery of deceitful passion.

Christian soul, wilt thou become truly *Christian*, elevated above the creatures of this world, dominating them, not

subject to them: then arise from the bondage of earthly desires by means of meditation. "The truth will make you free" (John 8: 32).

VIII. METHOD OF THE PARTICULAR EXAMEN.

DAILY examination of conscience, at at evening prayers, on all our thoughts, words, actions, affections, and temptations, is an essential condition of Christian life. For whosoever does not render to himself an account of his mode of life will never arrive at a true knowledge of his spiritual condition. Besides this daily examination of all our faults in general, there is another called the *Particular Examen*, because its end is the extirpation of some particular fault or the acquirement of some particular virtue.

The masters of spiritual life hold this Particular Examen of paramount importance. It consists of five separate exercises, as follows:

1. In the morning, after your prayers, determine the fault you intend to avoid or the virtue you wish to acquire. Make the resolution to avoid that particular fault, with the assistance of God's grace, at least until noon, or to practise that par-

ticular virtue whenever occasion offers, for the same period. Renew this resolution often during the forenoon.

2. If you should happen to fall, immediately put your hand to your heart, repent, and renew your resolution. All this may be done even in presence of others without being noticed by them.

3. At noon, a few minutes before dinner, examine yourself to discover how often you have fallen, or how many occasions of practising the purposed virtue you have neglected. Ask pardon, and renew your resolution.

In order to keep an account of your faults and to compare their number, it will be well to note them down as shown below. The upper line is for the forenoon, the lower for the afternoon:

| | | |
|------------|---|------------|
| Sunday: | { | A.M. _____ |
| | { | P.M. _____ |
| Monday: | { | A.M. _____ |
| | { | P.M. _____ |
| Tuesday: | { | A.M. _____ |
| | { | P.M. _____ |
| Wednesday: | { | A.M. _____ |
| | { | P.M. _____ |
| Thursday: | { | A.M. _____ |
| | { | P.M. _____ |
| Friday: | { | A.M. _____ |
| | { | P.M. _____ |
| Saturday: | { | A.M. _____ |
| | { | P.M. _____ |

4. For each fault you have committed make a dot on the line corresponding to the day and time. Then compare the forenoon with the afternoon, day with day, and week with week, in order to discern how you have succeeded.

5. Impose a small penance on yourself for every fault you commit. Arrange this penance in such a manner that it may bear some relation to the nature of the fault; for instance, keep silence for a certain time for faults of the tongue, etc.

That the Particular Examen be worthy of its name, the fault must be determined in its minutest details, so that you are quite sure of the enemy you are about to attack; otherwise you will be liable to overlook the main point at issue, and, finding a formidable array of enemies drawn up against you, you will scatter your forces and thus be easily overcome. A general resolution, such as "To-day I will not commit a sin," is practically worthless. It is also useless to fix upon a bad habit in general as a subject for correction; for instance, instead of saying "To-day I will not tell a falsehood," you must be explicit as to the character of the falsehood you intend to avoid. Therefore

specify beforehand the precise occasion and character of the falsehood you are about to attack.

In regard to the subjects of your Particular Examen, it will be well to ask your Director to appoint them.

The greatest obstacle to this exercise still remains to be mentioned. The Particular Examen being a continual unfeigned humiliation, the inveterate pride of the human mind rebels against it. These are some of the objections: "To live in such a manner is unworthy of man; it were better to be blind, deaf, and mute. For of what use are our eyes if we must continually guard them? our ears, if we must ever close them? our tongue, if we must balance every single word we utter? Under such obligations a person can no longer remain a member of society; he must seek refuge in the desert; he is despoiled of liberty and robbed of his most sacred and inalienable rights." Thus will self-love assert itself. But these objections are the best arguments for—not against—this exercise. It is true the constant guard implied by it is a vexation, a disturbance, and even an impossibility for persons living only for the exterior world around

them; they will feel themselves restricted by the narrow limits allowed to their senses, they will feel their liberty sensibly circumscribed: but for persons leading an interior life, who in themselves find their sphere of observation and attention—to them this constant exercise of interior recollection is precisely what the blinds are to a window: we close them if the intense glare of the sun or inquisitive glances of stranger-eyes annoy us, and greater liberty of movement is the consequence. Thus also a person occupied with the interior economy of his soul knows no greater liberty than to be free from the disturbances of the outer world.



IV.

SERAPHIC EXAMPLES:

OR

Lives of the Canonized and
Beatified Saints of the Third
Order.

January.

30. ST. HYACINTHA OF MARISCOTTI, VIRGIN.

She was the daughter of Count Anthony de Mariscotti, and entered the Convent of St. Bernardin, at Viterbo, when quite young, and made her profession in the Third Order. After having lived some years in thoughtlessness and dissipation, she turned to God with her whole heart, and continued in prayer and penance until her death, which took place on the 30th of January, 1640. Pope Pius VII. placed her name on the list of saints in 1807.

EXERCISE.—If you have hitherto followed St. Hyacintha in negligence, follow her henceforth in penance.

Prayer.

O God, Who hast made the blessed virgin Hyacintha a victim of constant

mortification and charity! grant us, through her example and prayers, that we deplore our sins and perpetually love Thee. Through our Lord Jesus Christ, Thy Son, who liveth and reigneth with Thee, world without end. Amen.

31. BLESSED LOUISA ALBERTONI, WIDOW.

She was born in Rome, 1474. Whilst very young she was married to James of Cithara. Of noble birth and possessed of ample fortune, she never allowed herself to deviate from the strict rules of simplicity and modesty which she had laid down for herself, and she carefully avoided mixing in the pleasures of the world. She had three daughters, whom she brought up in the fear and love of God. She was only thirty-two years of age when death deprived her of her husband, and she immediately took the habit of the Third Order. It was her custom to rise every morning before daybreak, and after performing her religious duties she devoted the rest of the day to works of mercy. Blessed Louisa made it her special object to preserve young girls of the poorer classes from the corruption of the world, either by procuring their admission into convents or by giving them dowries and getting them married. She

died on the 31st of January, 1533. Her remains are preserved in the Church of the Franciscan Convent on the banks of the Tiber, in Rome. She was beatified 1671 by Pope Clement X.

EXERCISE.—Unite the care of your family and the exercise of charity towards others.

Prayer.

O God, Who hast distinguished the Blessed Louisa, among other excellent gifts, by an admirable charity towards the poor of Christ! grant us, we beseech Thee, through her prayers and merits, the power to love Thee from our whole heart! Through the same Christ, Thy Son, etc.

February.

5. THE HOLY JAPANESE MARTYRS.

St. Peter Baptist, of the First Order, went to preach the Gospel in Japan, taking with him five other Religious. For three years he and his associates continued their labors, founding hospitals, churches, and convents, and converting multitudes to the Faith. Many of the zealous converts entered the Third Order. This signal success instigated the hatred of the heathen priests: they seized the missionaries and seventeen Tertians, and imprisoned

them. After suffering the tortures of a rigorous confinement for some time with invincible courage, they were all condemned to be crucified. But before the carrying out of the sentence they were led through the streets of all the principal towns, with their hands tied behind them and a halter around their necks. Everywhere they were overwhelmed with abuse and ill-treatment. On their arrival at Nangasaki they were crucified, and each was transfixcd by two spears. They died singing hymns of praise to God. Pope Pius IX. canonized them on the 8th of June, 1862.

EXERCISE.—Remember that no sacrifice is too great for truth, virtue, and God.

Prayer.

O Lord Jesus Christ, Who, in the blood of the holy martyrs, Peter Baptist and his associates, didst, by their death on the cross after Thy example, consecrate the first-fruits of Faith among the Japanese people! grant, we beseech Thee, that we follow their example, as we devoutly honor them. Who livest and reignest, etc.

13. BLESSED VIRIDIANA, VIRGIN.

Received into the Third Order in the flower of her youth, she preserved her virginity by

sheltering it under the safeguard of penance. Many miracles were worked by her during her life, and after her death their number was increased. She died in 1242. Pope Clement VIII. sanctioned her veneration in 1533.

EXERCISE.—Learn from blessed Viridiana self-abnegation and mortification.

Prayer.

O God, Who didst unite in Thy blessed virgin Viridiana the flower of virginity and wonderful fruits of penance! grant us, we beseech Thee, through her merits and prayers, to be purified by tears of repentance, and to become worthy of appearing purified before Thy face! Through our Lord, etc.

19. ST. CONRAD, CONFESSOR.

He left his native country and went to Rome, where he took the habit of the Third Order. The occasion of his conversion is related as follows: He was passionately fond of hunting. One day, whilst engaged in this sport, he set fire to a pile of brushwood in order to rouse the game, when the flames spread, and a disastrous conflagration resulted. A poor man who had been seen picking dry sticks in the forest was arrested as the originator, and by cruel tortures compelled

to acknowledge himself guilty, when he was condemned to death. Hereupon Conrad accused himself as the real perpetrator, sold all his possessions to make restoration, and went to Sicily, where he lived a life of severe penance, and died in the odor of sanctity on the 19th of February, 1351.

EXERCISE.—Confess your faults, even if you thereby should suffer temporal loss.

Prayer.

Reconciled by the penance of blessed Conrad, grant us, O Lord! we beseech Thee, to follow him in the crucifixion of the flesh, so that we thus remove the stains of sin. Through our Lord, etc.

21. ST. ANGELA MERICI, VIRGIN.

St. Angela was born in 1473 at Desenzano, a village of Upper Italy. From childhood she was devoted to prayer and works of penance and charity. Bereft of her parents in her early years, she was desirous of retreating to a secluded place to live a hermit life, but her uncle would not give his consent. Finally she entered the Third Order. Living solely upon alms, she devoted her time to the care of the sick and poor. She undertook many pilgrimages, and, at the time of the Jubilee granted by Clement VII. she went to

Rome. Her pious life so edified the Holy Father, that he desired her to remain in Rome, but by divine inspiration she retired to Brescia, where she founded the Order of Ursulines, whose object was to be the education of girls. She died in 1540. The many miracles performed through her intercession induced Pope Pius VII. to canonize her in 1807.

EXERCISE.—Mortification, humility, solitude, and prayer were the means of sanctifying St. Angela. Follow her example.

Prayer.

O God! Thou wast pleased to introduce into Thy Church, by St. Angela, a new association of virgins: grant us, through her intercession, to lead angelic lives, renouncing things earthly and thereby meriting everlasting joy. Through our Lord, etc.

22. ST. MARGARET OF CORTONA, PENITENT.

After wasting the early part of her life in dissipation and pleasure, she was converted. She then took the habit of the Third Order, placed herself under the direction of the Friars Minor, and expiated the sins and offences of her youth by the most severe penance. It pleased God to bestow upon her the gift of

miracles, and she brought back to him many erring souls. She died at Cortona on the 22d of February, 1297. Pope Benedict XIII. canonized her in 1728.

EXERCISE.—Consider often the words of this holy penitent: “My body was strong enough to bear dissipation; should it then be delicate and weak in the performance of penance?”

Prayer.

O God, Who didst lead mercifully Thy servant Margaret from the path of perdition to the way of salvation! show Thy mercy also to us; that, having not been ashamed to follow her in her errors, we now seek our glory in zealously imitating her penitence. Through our Lord, etc.

March.

16. BLESSED PETER OF SIENA, CONFESSOR.

A simple and truly humble man, he worked for his own living. He joined the Third Order, and, full of the spirit of its blessed Founder, he devoted himself to the practice of good works and to penance. Living secluded from the world, he took delight in prayer and fasting. At length, endowed with all virtues.

and strengthened by the last Sacraments, which he received with the most lively faith and the deepest humility, he expired on the 4th of December, 1289. The Sovereign Pontiff Pius II. rendered public homage to his sanctity in a discourse which he pronounced in the basilica of Siena; and the Sovereign Pontiff, Pius VII., in 1802, authorized the devotions paid to him.

EXERCISE.—Blessed Peter was especially noted for his love of silence. Follow his example, remembering that “if any man think himself to be religious, not bridling his tongue, but deceiving his own heart, this man’s religion is in vain” (James 1 : 26).

Prayer.

We beseech Thee, O Lord! to lower the pride of our mind by the spirit of humility, as Thou hast wonderfully elevated the lowliness of Thy servant Peter by heavenly revelations. Through our Lord, etc.

29. BLESSED PAULA GAMBARA, WIDOW.

She was born at Brescia during the fifteenth century. She allowed herself to be dazzled neither by the false glitter of riches nor by the pleasures and honors of the world; but, being resolved to persevere in the love and

service of God, she embraced the Rule of the Third Order. Obligated against her will to marry, she suffered much through her husband and his family; but she never failed in the spirit of meekness and gentleness, which she learned from constant meditation on the life of our Lord. She departed this life in 1505. Pope Gregory XVI. approved of the devotion to her.

EXERCISE.—Meekness and gentleness of heart are characteristics of a true servant of God. Learn to practise them.

Prayer.

O Lord Jesus, Who didst perfect Blessed Paula in the following of Thy Cross on the way of sanctity! grant us, through Her merits and example, to bear the sufferings of life, so that we may be consoled in the hour of our death by the embrace of Thy Cross. Who livest and reignest, etc.

30. BLESSED ANGELA OF FOLIGNO, WIDOW.

Her family was one of distinction in Umbria. In the early part of her life she gave herself up to the vanities of the world; but the death of her husband and of her only son roused her from the state of carelessness in which she was living. She renounced all

vain pleasures, adopted the habit of the Third Order, and spent the remainder of her life in the exercise of penance and good works. She bore with heroic patience and fortitude the most terrible interior trials, and was ever a mother to the poor.

EXERCISE.—Trials and temptations will not be wanting in spiritual life. Remember the words of our Lord: “He that shall persevere unto the end shall be saved.”

Prayer.

O God, Thou sweetness of our hearts and light of the blessed, Who didst illuminate Thy blessed servant Angela with an admirable contemplation of heavenly things! we beseech Thee to grant us, through her merits and intercession, thus to know Thee on earth as to enjoy the revelation of Thy glory in heaven. Through our Lord, etc.

April.

6. BLESSED JOANNA OF SEGNI, VIRGIN.

Born at Segni, near Florence, of very poor parents, in her early youth she was a shepherdess. She delighted in this humble employment, as affording her greater facilities

for prayer. Having taken the habit of the Third Order, she retired to a narrow cell, where she lived as a recluse for nearly forty years, in the closest union with God. Renowned for prodigies and miracles, she died on the 9th of November, 1307, at the age of sixty-three. Pope Pius VI. sanctioned the public worship that the people had paid her for five centuries.

EXERCISE.—A hidden life in the exercise of our duties is the surest way of pleasing God. Therefore avoid notoriety as much as possible.

Prayer.

O God, Thou lover and protector of simplicity, Who didst first reveal the nativity of Thy only begotten Son to shepherds, and didst preserve for us in the example of Blessed Joanna a model of pastoral simplicity! grant us Thy servants, through her intercession, to imitate her simplicity and innocence of heart. Through the same Christ, etc.

28. BLESSED LUCIUS, CONFESSOR.

Lucius was the first who ever received the habit of the Third Order from the hands of our Seraphic Father. Faithful in corresponding to every inspiration of grace, he reaped

an abundant harvest of good works, and passed to heaven on the 28th of April, 1242, there to receive the reward of his labors.

EXERCISE.—Rigorous towards himself and charitable towards others, Blessed Lucius teaches us a lesson which we should not overlook.

Prayer.

O God of mercies, Who, having called Blessed Lucius to penance, didst let him shine forth in works of piety and charity ! grant us, through his merits and intercession, that we bring forth worthy fruits of penance, and merit Thy pardon by works of sanctity and benevolence. Through our Lord, etc.

May.

19. ST. IVO, CONFESSOR.

St. Ivo was born in 1253, in Bretagne. He studied at Paris and Orleans, and was equally eminent for his piety and for his learning. Having been ordained priest he entered the Third Order, and was distinguished for his charity towards the poor and his zeal for the conversion of sinners. He died at the age of fifty, full of merits, on the 19th of May, 1303.

Pope Clement VI. placed him in the rank of canonized Saints in 1347.

EXERCISE.—Follow his example in assisting the poor, and often consider his words: “Every Christian, especially every priest, should be a living image of Christ.”

Prayer.

O God, Who didst distinguish Thy blessed Confessor Ivo by works of piety, miracles, and virtues! grant us, we beseech Thee, that we may become, through his merits and intercession, worthy of Thy benefits. Through our Lord, etc.

22. BLESSED HUMILIANA, WIDOW.

She was born in Florence, of the very ancient family of Cerchi. On the death of her husband she persisted in refusing to think of a second marriage, but consecrated herself with all her heart and soul to her Divine Spouse. With the view of strengthening the bonds of this celestial union, she adopted the Rule, and took the habit of the Third Order. She was the first to enter the Order in Florence. Her life was spent in the constant practice of virtue, prayer, and good works. She visited the poor and sick, lavished upon them every care, and often worked miracles for

their benefit. Worn out with labor and fasting, she fell sick, and yielded her soul to God on the 19th of May, 1246, in the twenty-seventh year of her age. The devotion to her was sanctioned by Pope Innocent XII.

EXERCISE.—By laboring for the salvation of others we ensure our own. Do, therefore, what is in your power to save the souls of others.

Prayer.

Almighty and eternal God, Thou joy of our hearts and reward of the blessed, Who didst enflame Blessed Humiliana with thy love and with the sweetness of contemplation! grant us, through her merits and imitation, always to adhere to Thee and to enjoy perpetually the contemplation of Thy infinite beauty. Through our Lord, etc.

30. ST. FERDINAND, CONFESSOR.

This holy king of Leon and Castile generously embraced the Rule of the Third Order. His life was passed in constant wars with the Mahometans, over whom he gained brilliant victories. He never relaxed his prayers or austerities, often spent whole nights in prayer, and devoted his revenues to the founding of hospitals and convents. He almost entirely

freed Spain from the dominion of the Moors. Finding his end approaching, he by his own desire received the last Sacraments with a cord round his neck and stretched on the bare ground, and in this state he breathed his last. on the 30th of May, 1252, in the fifty-third year of his life and in the thirty-fifth of his reign.

EXERCISE.—It is a higher title to be a servant of Christ than to be called a king : fulfil, therefore, in all things *His* will, to serve Whom is to reign.

Prayer.

O God, Who didst enable Thy servant Ferdinand to engage in Thy battles and to conquer the enemies of faith ! we beseech Thee to deliver us, through his intercession, from the enemies of soul and body. Through our Lord, etc.

31. BLESSED GERARD, CONFESSOR.

This servant of God was born near Florence towards the end of the twelfth century, and he employed himself in agriculture from the time he had strength to labor. He entered the service of the owners of the land on which his parents worked, and when one of them joined the Crusaders, he went with him to Syria, was taken prisoner with him, and ran-

somed, after suffering much during his captivity. He visited the holy places, and felt himself powerfully drawn to the practice of penance; on his return to Italy he gave himself up fervently to it. He set out a second time for Jerusalem, where he received the cross of the knights. After passing several years there, he again returned to Italy, took the habit of the Third Order, and devoted himself to prayer and works of mercy. Full of years and virtue, he yielded his soul to God in 1277. His Holiness Gregory XVI. placed him in the ranks of the Beatified in 1833.

EXERCISE.—To combat the enemies of faith is meritorious : it is, however, still more so to combat the enemies of our salvation. Imitate, in this respect, the example of Blessed Gerard.

Prayer.

O God, Who didst infuse into Blessed Gerard, by means of the constant remembrance of the Passion of Thy Son, the spirit of contemplation and penance ! grant us, Thy servants, that, following his footsteps, we may secure the rewards of salvation. Through the same Christ, etc.

June.

19. BLESSED MICHELINA, WIDOW.

She was born at the beginning of the fourteenth century. From her earliest infancy she showed the strongest tendency to piety. After eight years of married life she became a widow, and took the habit of the Third Order. She had a special attraction for penance, and devoted herself to the relief of the spiritual and temporal wants of her neighbor. She visited the holy places consecrated by the blood of Jesus Christ; and on her return passed from earth to heaven, on the 17th of June, 1356. In 1757 the Holy See sanctioned the honors that were paid to her blessed memory.

EXERCISE.—It being a common experience that those who earnestly devote themselves to the service of God undergo persecutions, we must learn to suffer the latter not only patiently, but even joyfully.

Prayer.

O God! Thou didst in a miraculous manner turn away the Blessed Michelina from affection for earthly things, and lead her to Thy love: grant us, we beseech

Thee, through her merits and example, to be delivered from all noxious concupiscences, and to do Thy will with all our hearts. Through our Lord, etc.

July.

8. ST. ELIZABETH OF PORTUGAL, WIDOW.

This pious princess was a perfect model of all virtue. Kind, benevolent, and humble, she never presumed upon the high rank in which divine Providence had placed her; and despising luxury, vanity and pleasure, she devoted the riches with which God intrusted her to the relief of the poor. Enrolled in the Third Order, she constantly observed the Rule, and was like an angel of peace in her own family and amongst the people subject to her authority. On becoming a widow, she retired to a convent of the Poor Clares, in Coimbria, which she had founded. She exchanged this world for heaven on the 4th of July, 1336. In 1625, during the year of the Jubilee, Pope Urban VIII. canonized her.

EXERCISE.—Like this holy queen, be a lover of peace. “Blessed are the peacemakers, for they shall be called children of God.”

Prayer.

Most merciful God, Who, amongst her other splendid gifts, didst distinguish Queen Elizabeth with the honor of quenching strifes and warfare! grant us, through her intercession, that we find during our mortal life the peace for which we humbly sue, that we hereafter may enter upon the everlasting joys of heaven. Through our Lord, etc.

15. BLESSED ANGELINA OF MARSCIANO,
WIDOW.

She was born near Todi, in Umbria, and married the Count of Civitella. Her marriage did not prevent her from giving herself up to good works, and to the exercises of the most fervent piety. Two years after her marriage she became a widow, and retired to Foligno, where she founded the first convent of the Third Order, and attained to the highest sanctity. Finding her end approaching, she assembled the religious of her community, and exhorted them to charity, detachment from the world, contempt of riches, and perseverance in prayer. Then she slept the sleep of the just, on the 14th of July, 1435. She was beatified by Pope Leo XII.

EXERCISE.—Whenever you are sure of

pleasing God in any work you have undertaken, do not let opposition hinder you in its performance.

Prayer.

O God, Who didst distinguish the Blessed Angelina by an eminent degree of humility and charity, and didst give by her means a new religious association to Thy Church! mercifully vouchsafe that we follow her example, and obtain everlasting bliss. Through our Lord, etc.

August.

16. ST. ROCH, CONFESSOR.

Roch was born at Montpellier, France. He joined the Third Order, and was distinguished by every kind of virtue; but the love of God especially worked marvels in him, and raised him to a heroic degree of self-sacrifice and detachment. After visiting many lands, where he devoted himself exclusively to the care of the plague-stricken, he returned to Montpellier, and died peacefully in the Lord on the 16th of August, 1327. His memory was held in the greatest veneration by the people. Pope Urban VIII. accorded him the honors of canonization.

EXERCISE.—Fear rather the death of the soul than that of the body; for “what is a man advantaged if he gain the whole world, and lose himself, and cast away himself?” (Luke 9:25.)

Prayer.

O God, Who didst promise to blessed Roch, through an angel who brought him a tablet, that whosoever should invoke him should not be stricken by the plague! grant us, we beseech Thee, that we devoutly honor him, so that we, through his intercession and merits, may be liberated from all pestiferous attacks of soul and body. Through our Lord, etc.

26. ST. LOUIS, KING OF FRANCE, CONFESSOR
AND PATRON OF THE THIRD ORDER.

St. Louis was a perfect model of every virtue. He defended the rights of the Church with invincible courage, governed his kingdom with justice and moderation, and during the Crusades displayed a valor and skill which excited general admiration amongst the Crusaders. His character for justice, and the trust reposed in him by every one, made him the umpire and peacemaker both of princes and people. From his youth he had belonged to the Third Order. He died of the

plague at Tunis, on the 25th of August, 1270, and was placed among the Saints by Pope Boniface VIII.

EXERCISE.—Although the Crusades of St. Louis had no permanent results, they were on that account no less meritorious. It is not the result of a good work, but its conscientious performance, which deserves reward.

Prayer.

O God, Who didst transfer Thy Confessor, the blessed Louis, from the temporal government to the glory of Thy heavenly kingdom! grant us, we beseech Thee, through his merits and intercession, to become associates of the King of kings, Jesus Christ. Who liveth and reigneth, etc.

September.

4. ST. ROSE OF VITERBO, VIRGIN.

This virgin was a marvel of sanctity from her earliest infancy. The first words she pronounced were the holy names of Jesus and Mary. When she was not yet two years of age she listened with earnest attention to the pious conversation and wise instructions of

her parents. When three years of age she restored to life one of her relations who had been some hours dead. At the age of nine she took the habit of the Third Order; and by an express command from God she went through the streets of Viterbo preaching penance, and calling down the blessing of God on the defenders of the Church of Rome. She also experienced the sorrows of exile. At the age of eighteen the measure of her sufferings and merits was completed, and God crowned her with glory and immortality. She was ranked among the canonized by Pope Clement X.

EXERCISE.—The marvellous occurrences in the lives of certain saints are nowadays often the subject of doubt. If, however, our times are not sufficiently well-grounded in faith to bear the manifestations of divinity, it does not follow that they must be denied or passed over in silence: let us rather praise God Who has elected the humble and poor to confound the great and mighty.

Prayer.

O God, Who wast pleased to number St. Rosa among the congregation of Thy holy virgins! grant us, we implore Thee,

through her intercession and merits, that we be cleansed from all guilt and made worthy of perpetually adoring Thy Majesty. Through our Lord, etc.

12. BLESSED APOLLINARIS AND HIS ASSOCIATES, MARTYRS.

Towards the close of the sixteenth century a cruel persecution of Christians was raised in Japan; its fury was especially directed against the priests and religious. Among these were forty-seven members of the Seraphic Family, viz.: of the First Order, seven Spaniards, six Japanese, one Belgian, and one Mexican; of the Third Order, nineteen Brothers and Sisters, all Japanese. Among the latter the venerable matron Lucia Fleites deserves especial mention. Despite her eighty years, she cheerfully took the cross upon her shoulders, and, devoured by the flames, she died praising the Lord. His Holiness Pius IX. numbered these heroes of Christian fortitude among the beatified in 1867.

EXERCISE.—Consider, on reading of the sufferings of the martyrs, the words of St. Paul: “The sufferings of this time are not worthy to be compared with the glory to come, that shall be revealed in us.”

Prayer.

We beseech Thee, O Lord! to grant us, through the example of the blessed martyrs Apollinaris and his Associates, that we rather suffer every evil in this world than permit anything detrimental to our souls. Through our Lord, etc.

26. BLESSED LUCIA, VIRGIN.

This virgin, born at Catalagirone, entered a convent of the Third Order at Salerno while still quite young. She was soon noted for her diligence in practising every duty of religion, all of which she may be said to have possessed in a heroic degree. Humility, silence, self-denial, obedience, and prayer were the whole aim and occupation of her life. She had frequent ecstasies, and every Friday she was seized with a violent and excessive grief, which seemed to plunge her into a state of depression from which nothing except the command of her spiritual director could rouse her. She left this land of exile for her true home in heaven in 1400.

EXERCISE.—The practice of self-denial is essential in attaining to true virtue: follow the example of the Saints in this respect.

Prayer.

Almighty God! Through the intercession of Thy blessed virgin Lucia we beseech Thee, vouchsafe us that we serve Thee, in imitation of her example, with a chaste body, and please Thee by a pure heart. Through our Lord, etc.

27. ST. ELZEAR, CONFESSOR.

Immediately after his birth, his pious mother took him in her arms and offered him to God, saying, "Lord, take this infant to heaven after he is baptized, rather than allow him ever to commit one mortal sin." This child of prayer responded well to the care bestowed on him. At the age of three he shared his meals with the poor. When he was twelve years old he fasted, and wore a rough hair-shirt; but at the age of fourteen he and Blessed Delphina, on the very day of their wedding, took the vow of chastity. They both adopted the Rule of the Third Order and kept it all their lives. They were perfect models for the master and mistress of a household. Elzear, after filling the highest posts without once being dazzled by the vain splendor of the world, went, on the 27th of September, 1323, to receive the eternal reward in heaven which God has destined for His elect.

EXERCISE.—The honors of the world are not incompatible with true Christian humility: if we but detach our hearts from them they will not harm us.

Prayer.

O God, Who didst distinguish Thy Confessor Elzear, among his other virtues, by virginal continence in matrimony! grant us mercifully that we, honoring him on earth, be admitted to his company in heaven. Through our Lord, etc.

October.

6. BLESSED MARY FRANCES OF THE FIVE WOUNDS, VIRGIN.

This saintly virgin early learned to raise her heart to God; her confessor allowed her to make her first Communion when only seven years of age. When she was sixteen her parents wished her to marry; but she had already made choice of a Spouse, Jesus Christ, Who possessed her whole heart. Therefore, however brilliant the alliances proposed for her, she refused them steadily; and with her father's consent she took the habit of the Third Order, though without leaving home. She then began to lead a most austere life.

She treated her body like an enemy, and brought it into subjection to the spirit by watching, fasting, and discipline, although she was naturally of a delicate constitution. She allowed herself very little sleep at night, resting, as she did, on a board covered with sheep-skin. She always felt an intense desire of suffering. Every virtue shone brilliantly in her, and in spite of her austere habits Mary Frances attained an extreme old age. She passed to her rest on the 6th of October, 1791, at the age of seventy-seven, after a life entirely devoted to the exercise of every virtue and to communion with heaven, and was canonized by Pope Pius IX. in 1867.

EXERCISE.—Perseverance in piety can be gained only by prayer and constant application.

Prayer.

O Lord Jesus, Who didst among other gifts, distinguish the blessed virgin Mary Frances by sovereign contempt for the world! grant us, we beseech Thee, through her merits and intercession, to despise the things of this world and to strive after heavenly treasures alone. Through our Lord, etc.

November.

12. BLESSED JOHN DE PACE, CONFESSOR.

He was born at Pisa, 1353. Contemporary writers relate of him that he served, in his youth, as a soldier. After escaping death in a battle against the Florentines, he entered the Third Order and began a life of austerity and charity. He founded an association for the relief of the poor, which subsisted until the end of the eighteenth century. He died on the 12th of November, 1433.

EXERCISE.—Charity towards the poor is one of the first works of perfection.

Prayer.

O God, Who didst unite in Blessed John the spirit of penance with a wonderful charity towards the poor! grant us, we beseech Thee, to imitate his example, and to trample under foot the concupiscences of the spirit and of the flesh, showing mercy to the destitute on earth, so that we may obtain the everlasting crown of glory in heaven. Through our Lord, etc.

19. ST. ELIZABETH OF HUNGARY, WIDOW,
PATRONESS OF THE THIRD ORDER.

Elizabeth was a perfect paragon of sanctity and perfection from her birth. She loved the poor, and delighted in helping them; and though living in a court, and surrounded by luxury, she was, in her own eyes, as lowly and humble as a child. Her rich attire covered a rough hair-shirt; her deeds of mercy were innumerable. After her husband's death she was a victim to every kind of calumny and ill-treatment, but she bore it all unmoved. Her benevolence, charity, and patience never failed. She adopted and wore openly the habit of the Third Order when death had deprived her of her husband, and continued to wear it until the end of her life. Though absorbed in prayer, and delighting in quiet contemplation, she left both to employ herself incessantly in works of charity. She founded and endowed several convents at her own expense. God took her from this world on the 19th of November, 1231. She was canonized four years after her death by Pope Gregory IX., and became the Patroness of the Third Order.

EXERCISE.—Say often with St. Elizabeth, “I will die to the world and its vanities, and the world shall be dead to me.”

Prayer.

Enlighten, O God of compassion ! the hearts of Thy faithful servants, and through the glorious prayers of Blessed Elizabeth, make us despise the prosperity of this world, and ever delight in the consolations of heaven. Through our Lord, etc.

27. BLESSED DELPHINA, VIRGIN.

Delphina took the vow of chastity with her husband, St. Elzear, on the very day of their marriage; and together they also took the habit of the Third Order. Her life was holy and precious in God's sight, because, even in society and in brilliant courts, surrounded by the vanities of the world, she was enabled to cultivate detachment and perfect purity of heart. She chose poverty for her portion, and loved the poor as being the suffering members of Jesus Christ. For this reason she did her best to comfort them, till her death in 1360.

EXERCISE.—Delphina joined the active with the contemplative life, and is thus an excellent example for the Tertians of our day.

Prayer.

O God ! Thou hast endowed the

Blessed Delphina, among her other virtues, with virginal purity in matrimony: mercifully grant us that, celebrating her memory on earth, we may enjoy her company in heaven. Through our Lord, etc.

29. FEAST OF ALL SAINTS OF THE THREE ORDERS.

This festival was granted by the Church as a day of commemoration to celebrate the triumph of that innumerable multitude of martyrs, confessors, virgins, widows, and holy men and women, gathered from every rank and position in the world, into the great Franciscan family. The 29th of November was chosen, because on this day our Holy Father St. Francis received the approbation of the Rule of the First Order.

EXERCISE.—The recollection of so many glorious victories should raise our courage, and make us say within ourselves, “Why should not I do as so many others have done?”

Prayer.

Almighty and eternal God, Who didst illustrate Thy Church with the glory of Thy Saints, and Who dost continue to protect and preserve her! mercifully grant us, that we may, through the

merits of St. Francis and his holy children, be cleansed from all guilt in this world, and enter the glory of eternity hereafter. Through our Lord, etc.

December.

5. BLESSED ELIZABETH BONA, VIRGIN.

This virgin was only fourteen years of age when by her urgent entreaties she obtained permission to enter a community of the Third Order. The house was a very poor one; each Sister worked for her own maintenance, and the whole business of the Superior was to superintend the various works. All they had in common were their spiritual exercises and their dwelling. Elizabeth worked, fasted, prayed, and was assailed by the most violent attacks of the devil. It pleased God to try her virtue by severe persecutions, and when these had spent their fury, by an attack of leprosy. Her patience never gave way under these trials. She spent all her time in meditation on the Passion of our Lord Jesus Christ. She was only thirty-four when it pleased God to take her from this vale of tears. She died on the 25th of November, 1420. Pope Clement XIII. sanctioned the devotion which has at all times been paid to her.

EXERCISE.—Meditation on the Passion of our Lord is a source of consolation and courage under trials and persecutions.

Prayer.

Augment in us, O Lord ! the love towards the Passion of Thy only-begotten Son, and vouchsafe us the grace always to cherish it in our hearts, after the example of Blessed Elizabeth. Through our Lord, etc.



V.
CEREMONIAL
OF THE

Third Order of St. Francis.

*Approved by the Sacred Congregation of Rites,
by decree of June 18, 1883.*

ARTICLE I.

PRAYERS TO BE SAID AT THE MONTHLY AND
OTHER MEETINGS.

§ 1.—*Before the Meeting.*

| | |
|--|---|
| <p>Veni, Sancte Spiritus, reple tuorum corda fidelium, et tui amoris in eis ignem accende.</p> | <p>Come, Holy Spirit, fill the hearts of Thy faithful, and kindle in them the fire of Thy love.</p> |
|--|---|

| | |
|---|--|
| <p>Sub tuum præsidium, confugimus, Sancta Dei Genitrix, nostras deprecationes ne despicias in necessitatibus nostris, sed a periculis cunctis libera nos semper, Virgo Gloriosa et Benedicta.</p> | <p>We fly to Thy patronage, O Holy Mother of God, despise not our petitions in our necessities, but deliver us from all dangers, O Glorious and Ever-blessed Virgin.</p> |
|---|--|

Respice, beate Pater Francisce, de excelso cœlorum habitaculo, et deprecare pro populo tuo, populo quem elegisti, ut serviat coram te omni tempore in ministerio Domini.

Kyrie eleison.

Christe eleison.

Kyrie eleison.

Pater noster (*secretly*).

V. Et ne nos inducas in tentationem.

R. Sed libera nos a malo.

V. Memor esto Congregationis tuæ.

R. Quam possedisti ab initio.

V. Domine exaudi orationem meam.

R. Et clamor meus ad te veniat.

V. Dominus vobiscum.

Look down, Blessed Father Francis, from the high court of heaven, and pray for thy people, the people whom thou hast chosen, that they may at all times in thy presence be faithful in the service of the Lord.

Lord have mercy.

Christ have mercy.

Lord have mercy.

Our Father (*secretly*).

V. And lead us not into temptation.

R. But deliver us from evil.

V. Be mindful of Thy Congregation.

R. Which Thou hast possessed from the beginning.

V. Lord hear my prayer.

R. And let my cry come unto Thee.

V. The Lord be with you.

R. Et cum spiritu
tuo.

R. And with thy
spirit.

Oremus.

Let us Pray.

Mentes nostras,
quæsumus Domine,
lumine tuæ claritatis
illustra, ut videre pos-
simus quæ agenda
sunt, et quæ recta sunt
agere valeamus. Per
Christum Dominum
nostrum.

Enlighten, we be-
seech Thee, O Lord,
our minds with the
light of Thy bright-
ness, that we may dis-
cern what is to be
done, and be enabled
to do it. Through
Jesus Christ our Lord.

R. Amen.

R. Amen.

*On the occasion of the more solemn meetings,
and on the day of the Visitation, instead of the
Veni Sancte Spiritus, the following Hymn
shall be sung:—*

Veni, Creator Spiritus,

Come, O Creator Spir-
it blest!

Mentes tuorum visita,

And in our souls take
up Thy rest;

Imple superna gratia,

Come, with Thy grace
and heavenly aid,

Quæ tu creasti pec-
tora.

To fill the hearts
which Thou hast
made.

Qui diceris Paraclitus,

Great Paraclete! to
Thee we cry,

Altissimi donum Dei,

O highest gift of God
most high!

| | |
|-------------------------|------------------------|
| Fons vivus, ignis, | O font of life! O fire |
| charitas, | of love! |
| Et spiritalis unctio. | And sweet anointing |
| | from above! |
| Tu septiformis mu- | Thou in Thy sevenfold |
| nere, | gifts art known; |
| Digitus Paternæ dex- | The finger of God's |
| teræ, | hand we own; |
| Tu rite promissum | The promise of the |
| Patris, | Father Thou! |
| Sermone ditans gut- | Who dost the tongue |
| tura. | with power endow. |
| Accende lumen sen- | Kindle our senses |
| sibus, | from above, |
| Infunde amorem cor- | And make our hearts |
| dibus, | o'erflow with love; |
| Infirma nostri corporis | With patience firm |
| | and virtue high, |
| Virtute firmans per- | The weakness of our |
| peti. | flesh supply. |
| Hostem repellas lon- | Far from us drive the |
| gius, | foe we dread, |
| Pacemque dones pro- | And grant us Thy |
| tinus; | true peace instead; |
| Ductore sic te prævio | So shall we not, with |
| | Thee for guide, |
| Vitemus omne nox- | Turn from the path of |
| ium. | life aside. |

| | |
|------------------------|---------------------|
| Per te sciamus da Pa- | O, may Thy grace on |
| trem, | us bestow, |
| Noscamus atque Fi- | The Father and the |
| lium, | Son to know, |
| Teque utriusque Spiri- | And Thee through |
| tum | endless times con- |
| | fessed, |
| Credamus omni tem- | Of both the eternal |
| pore. | Spirit blest. |

| | |
|-----------------------|------------------------|
| Deo Patri sit gloria, | All glory to the Fa- |
| | ther be, |
| Ejusque soli Filio, | With his co-equal Son, |
| Cum Spiritu Paraclito | The like to Thee, |
| | great Paraclete, |
| Nunc et per omne | While endless ages |
| sæculum. | run. |

Amen.

Amen.

During Paschal Time.

| | |
|-------------------------|----------------------|
| Deo Patri sit gloria, | All glory while the |
| | ages run |
| Et Filio, qui a mor- | Be to the Father and |
| tuis | the Son, |
| Surrexit, ac Paraclito, | Who rose from death; |
| | the same to Thee, |
| In sæculorum sæcula. | O Holy Ghost eter- |
| | nally. |

Amen.

Amen.

V. Emitte Spiritum
tuum et creabuntur.

V. Send forth Thy
Spirit, and they shall
be created.

R. Et renovabis
faciem terræ.

R. And Thou shalt
renew the face of the
earth.

Oremus.

Let us Pray.

Deus, qui corda
fidelium Sancti Spiri-
tus illustratione docu-
isti; da nobis in
eodem Spiritu recta
sapere, et de ejus
semper consolatione
gaudere. Per Domi-
num nostrum. In
unitate ejusdem.

O God, who hast
taught the hearts of
the faithful by the
light of the Holy
Ghost; grant we may
be truly wise in the
same Spirit, and ever
rejoice in His consola-
tion. Through, &c.

§ 2.—*After the Meeting.*

Kyrie eleison.

Lord have mercy.

Christe eleison.

Christ have mercy

Kyrie eleison.

Lord have mercy.

Paternoster (*secreto*).

Our Father (*secretly*).

V. Et ne nos indu-
cas in tentationem.

V. And lead us not
into temptation.

R. Sed libera nos a
malo.

R. But deliver us
from evil.

V. Confirma hoc,
Deus, quod operatus
es in nobis.

V. Confirm, O God,
the work which Thou
hast wrought in us.

R. A templo sancto tuo, quod est in Jerusalem.

V. Domine, exaudi orationem meam.

R. Et clamor meus ad te veniat.

V. Dominus vobiscum.

R. Et cum spiritu tuo.

Oremus.

Præsta nobis, quæsumus Domine, auxilium gratiæ tuæ, ut quæ, te auctore, facienda cognovimus, te adjuvante, implere valeamus.

Agimus tibi gratias, omnipotens Deus, pro universis beneficiis tuis. Qui vivis et regnas in sæcula sæculorum.

R. Amen.

V. Oremus pro benefactoribus nostris.

R. Retribuere dig-

R. From Thy holy temple in Jerusalem.

V. Lord, hear my prayer.

V. And let my cry come unto Thee.

V. The Lord be with you.

R. And with thy spirit.

Let us pray.

Grant us, we beseech Thee, O Lord, the help of Thy grace, that, with Thine aid, we may accomplish what we know Thou hast appointed us to perform.

We give Thee thanks, Almighty God, for all Thy blessings. Who livest and reignest world without end.

R. Amen.

V. Let us pray for our benefactors.

R. Vouchsafe, O

nare, Domine, omnibus nobis bona facientibus, propter nomen tuum vitam æternam. Lord, to render to all who, for Thy name's sake, do us good, life everlasting. Amen. Amen.

Ant. Si iniquitates observaveris Domine, Domine, quis sustinebit?

Ant. If Thou, O Lord, wilt mark iniquities, Lord, who shall stand?

Psal. De profundis clamavi ad te, Domine; Domine, exaudi vocem meam.

Psal. Out of the depths I have cried to Thee, O Lord: Lord, hear my voice.

Fiant aures tuæ intendentes in vocem deprecationis meæ.

Let Thy ears be attentive to the voice of my supplication.

Si iniquitates observaveris, Domine; Domine, quis sustinebit?

If Thou, O Lord, wilt mark iniquities; Lord, who shall stand?

Quia apud te propitiatio est, et propter legem tuam sustinui te, Domine.

For with Thee there is merciful forgiveness: and by reason of Thy law, I have waited for Thee, O Lord.

Sustinuit anima mea in verbo ejus, speravit anima mea in Domino.

My soul hath relied on His word; my soul hath hoped in the Lord.

A custodia matutina usque ad noctem, speret Israel in Domino. From the morning watch even until night, let Israel hope in the Lord.

Quia apud Dominum misericordia, et copiosa apud eum redemptio. Because with the Lord there is mercy; and with Him plentiful redemption.

Et ipse redimet Israel ex omnibus iniquitatibus ejus. And He shall redeem Israel from all his iniquities.

V. A porta inferi. *V. From the gates of hell.*

R. Erue, Domine, animas eorum. *R. Deliver their souls, O Lord.*

V. Domine exaudi orationem meam. *V. O Lord, hear my prayer.*

R. Et clamor meus ad te veniat. *R. And let my cry come unto Thee.*

V. Dominus vobiscum. *V. The Lord be with you.*

R. Et cum spiritu tuo. *R. And with thy spirit.*

Oremus.

Let us pray.

Deus, veniæ largitor et humanæ salutis amator, quæsumus clementiam tuam, ut nostræ congregationis fratres, propinquos et *O God, the bestower of pardon and lover of man's salvation, we pray Thee, through the intercession of the blessed*

benefactores, qui ex hoc sæculo transierunt, beata Maria semper Virgine intercedente, cum omnibus sanctis tuis, ad perpetuæ beatitudinis consortium pervenire concedas. Per Dominum nostrum.

R. Amen.

Mary, ever Virgin, and all the saints, permit our brothers, relations, and benefactors of this congregation who have passed from this world, to come to the participation of endless bliss. Through Jesus Christ our Lord

R. Amen.

Fidelium Deus omnium Conditor et Redemptor, animabus famulorum famularumque tuarum remissionem cunctorum tribue peccatorum: ut indulgeantiam, quam semper optaverunt, piis supplicationibus consequantur.

R. Amen.

V. Requiem æternam dona eis, Domine.

R. Et lux perpetua luceat eis.

O God, the Creator and Redeemer of all the faithful, give to the souls of Thy servants departed the remission of all their sins; that through pious supplications they may obtain the pardon which they have always desired.

R. Amen.

V. Eternal rest give to them, O Lord.

R. And let perpetual light shine upon them.

V. Requiescant in pace. V. May they rest in peace.

R. Amen.

R. Amen.

ARTICLE II.

ON THE ORDER TO BE OBSERVED AT THE CLOTHING OF POSTULANTS.

The Preliminary Prayers having been said, the Priest, vested in surplice and white stole, and standing, or being seated in a chair on the predella of the altar, puts to the Postulant, kneeling before him, the following question :

Quid postulas ?

What dost thou ask ?

Respondet postulant :

The Postulant answers :

Reverende Pater, ego humiliter postulo habitum Tertii Ordinis de Pœnitentia, ut cum eo salutem æternam facilius consequi valeam.

Reverend Father, I humbly ask of you the habit of the Third Order of Penance, in order that with it I may more easily obtain eternal salvation.

Then the Priest says Deo Gratias, and addresses to the Postulant a few words of exhortation, praising his holy resolution, and urging him to perseverance, by pointing out the excel-

lence and advantages of the Third Order. Then, turning towards the altar, he blesses the Habit, saying :

V. Adjutorium nostrum in nomine Domini.

R. Qui fecit cœlum et terram.

V. Domine exaudi orationem meam.

R. Et clamor meus ad te veniat.

V. Dominus vobiscum.

R. Et cum spiritu tuo.

Oremus.

Omnipotens sempiternus Deus, qui per mortem Unigeniti Filii tui Domini nostri Jesu Christi mundum restaurare misericorditer dignatus es, ut a morte perpetua nos liberares, et ad gaudia perduceres Paradisi: respice, quæsumus, pietatis tuæ oculo de-

V. Our help is in the name of the Lord.

R. Who hath made heaven and earth.

V. O Lord, hear my prayer.

R. And let my cry come unto Thee.

V. The Lord be with you.

R. And with thy spirit.

Let us pray.

O Almighty and everlasting God, who, by the death of Thine Only Begotten Son, Jesus Christ our Lord, hast mercifully vouchsafed to regenerate the world, in order to deliver it from eternal death, and bring us to the joys of Paradise; look, we beseech

votam hanc familiam tuam, hic hodie in tuo nomine congregatam, cujus famulus tuus B. Franciscus, ut tibi augeatur credentium numerus, extitit Institutor. Illam super firmam petram, quæ Christus est, confirma, ut ab omnibusurbationibus mundi, carnis et diaboli sit segura; et incedens per tuorum semitam mandatorum meritis accerbissimæ Filii tui passionis, et Immaculatæ Matris ejus semper Virginis Mariæ, ac B. P. N. Francisci, omniumque Sanctorum, gaudia æterna possideat. Per eundem Christum Dominum nostrum. Amen.

Thee, with an eye of clemency upon this Thy devoted family assembled here to-day in Thy name, and which Thy Servant, S. Francis, founded to increase the number of Thy faithful. Establish it upon that firm rock which is Christ, that it may be safe from all the troubles of the world, the flesh, and the devil; and that walking in the way of Thy commandments, by the merits of the most bitter passion of Thy Son, and of His Immaculate Mother Mary, ever Virgin, and of our Blessed Father, S. Francis, and all the saints, it may come to possess eternal joys. Through the same Christ our Lord. Amen.

Oremus.

Domine Jesu
 Christe, qui tegumen
 nostræ mortalitatis
 induere, et in præsepio
 pannis involvi digna-
 tus es, quique glorioso
 Confessori tuo B. P.
 N. Francisco tres Or-
 dines instituere salu-
 briter inspirasti, ac
 eosdem per summos
 Ecclesiæ Pontifices,
 tui Vicarios, appro-
 bare fecisti, immensam
 tuæ clementiæ largi-
 tatem suppliciter
 exoramus ut hæc
 indumenta, quæ idem
 B. Franciscus ad
 pœnitentiæ indicium,
 ac pro valida contra
 sæculum, carnem et
 dæmonem armatura
 commilitones suos
 fratres de Pœnitentia
 in Tertio Ordine por-
 tare constituit, bene-
 dicere ✠, et sanctifi-
 care ✠ digneris, ut hic

Let us Pray.

O Lord Jesus Christ,
 Who wast pleased to
 put on the garment of
 our mortality, and to
 be wrapped in swad-
 dling clothes in the
 manger, and Who
 didst salutarily inspire
 Thy glorious Confes-
 sor our Blessed Father
 Francis to institute
 three Orders, and didst
 cause them to be ap-
 proved by the Supreme
 Pontiffs of the Church,
 Thy Vicars, we hum-
 bly beseech the abun-
 dance of Thy clemen-
 cy, that Thou wouldst
 deign to bless and
 sanctify this vesture,
 which the same Bles-
 sed Francis enjoined
 his fellow-soldiers,—
 the Brothers of the
 Third Order of Pen-
 ance—to wear, as a
 badge of penance, and
 as a strong armor

| | |
|--|--|
| <p>famulus tuus (<i>vel</i> hæc famula tua), ea devote suscipiens, te ita in- duat, ut in spiritu humilitatis viam man- datorum tuorum ad mortem usque fideliter percurrat. Qui vivis et regnas in sæcula sæculorum. Amen.</p> | <p>against the world, the flesh, and the devil; that this Thy servant, devoutly receiving it, may so clothe himself with Thee, that he may, in the spirit of humility, faithfully run in the way of Thy commandments until death. Who livest and reignest world without end. Amen.</p> |
|--|--|

If there be more than one receiving the Habit, the plural number must be used instead of the singular.

The Priest then blesses the Cord, saying :

Oremus.

Let us Pray.

| | |
|---|--|
| <p>Deus, qui ut servum redimeres, Filium tuum per manus im- piorum ligari voluisti, benedic ✠ quaesumus, cingulum istud; et præsta, ut famulus tuus, qui (<i>vel</i> famula tua, quæ) hoc pœni- tentiae ligamine præ- cingitur vinculorum</p> | <p>O God, Who, in or- der that the slave might be set free, wouldst have Thy Son to be bound by the hands of impious men, bless, we beseech Thee, this girdle, and grant that Thy ser- vant, who is girded with this cincture of</p> |
|---|--|

| | |
|-------------------------------|------------------------|
| ejusdem Domini nostri | penance, may be al- |
| Jesu Christi perpetuo | ways mindful of the |
| memore existat, tuisque | ords of the same our |
| semper obsequiis alli- | Lord Jesus Christ, and |
| gatum (<i>vel</i> alligatam) | ever acknowledge |
| se esse cognoscat. Per | himself bound to Thy |
| eundem Dominum | service. Through the |
| nostrum Jesum Chris- | same our Lord Jesus |
| tum Filium tuum qui | Christ, Thy Son, who |
| tecum, &c. Amen. | with Thee, &c. Amen. |

The Priest sprinkles the Habit or Scapular and the Cord with Holy Water.

Then kneeling down before the altar, he commences the Veni Creator (page 204), and recites or sings it alternately with the assistants. The Hymn being concluded, he turns to the Postulant, kneeling before the altar, and says:

| | |
|-----------------------|-----------------------|
| Exuat te Dominus | May the Lord divest |
| veterem hominem cum | thee of the old man |
| actibus suis, et cor | with his acts, and |
| tuum avertat a sæculi | turn away thy heart |
| pompis, quibus abre- | from the pomps of the |
| nunciasti, dum Bap- | world, which thou |
| tismum suscepisti. | didst renounce when |
| | receiving Baptism. |

R. Amen.

R. Amen.

Then giving the Habit or Scapular, he says:

| | |
|------------------------|-------------------------|
| Induat te Dominus | May the Lord clothe |
| novum hominem, qui | thee with the new |
| secundum Deum crea- | Man, who, according |
| tus est in justitia et | to God, is created in |
| sanctitate veritatis. | justice and holiness of |
| | truth. |

Then giving the Cord, he says :

| | |
|------------------------|------------------------|
| Præcingat te Domi- | May the Lord gird |
| nus cingulo puritatis, | thee with the girdle |
| et extinguat in lumbis | of purity, and extin- |
| tuis humorem libidi- | guish in thy reins the |
| nis, ut maneat in te | passion of lust, that |
| virtus continentię et | the virtue of conti- |
| castitatis. | nency and chastity |
| | may dwell in thee. |

R. Amen.

R. Amen.

He then presents a lighted candle or taper, saying:

| | |
|--------------------------------|------------------------------|
| Accipe, Frater caris- | Receive, dearest |
| sime (<i>vel</i> Soror caris- | Brother (<i>or</i> Sister), |
| sima), lumen Christi, | the light of Christ, as |
| in signum immortali- | a sign of thy immor- |
| tatis tuę, ut mortuus | talit; that being |
| (<i>vel</i> mortua) mundo, | dead to the world, |
| Deo vivas, fugiens | thou mayest live to |
| opera tenebrarum. | God, shunning the |
| Exurge a mortuis, et | works of darkness. |
| illuminabit te Chris- | Arise from the dead, |
| tus. | and Christ will en- |
| | lighten thee. |

R. Amen.

R. Amen.

The Priest now turns to the altar, and intones the Psalm Laudate Dominum.

| | |
|-----------------------|----------------------|
| Laudate Dominum | Praise the Lord, all |
| omnes gentes; laudate | ye Gentiles; praise |
| eum omnes populi. | Him all ye people. |

| | |
|-------------------------|----------------------|
| Quoniam confirmata | For His mercy is |
| est super nos miseri- | confirmed upon us; |
| cordia ejus, et veritas | and the truth of the |
| Domini manet in æter- | Lord endureth for |
| num. | ever. |

| | |
|--------------------|---------------------|
| Gloria Patri, etc. | Glory be to the Fa- |
| | ther, etc. |

| | |
|---------------------|---------------------|
| V. Confirma hoc, | V. Confirm, O God, |
| Deus, quod operatus | the work which Thou |
| es in nobis. | hast wrought in us. |

| | |
|-----------------------|----------------------|
| R. A templo sancto | R. From Thy holy |
| tuo quod est in Jeru- | temple in Jerusalem. |
| salem. | |

| | |
|------------------------------|------------------|
| V. Salvum fac ser- | V. Save Thy ser- |
| vum tuum (<i>vel</i> salvam | vant. |
| famulam tuam). | |

| | |
|---------------------|-----------------------------|
| R. Deus meus, sper- | R. Who puts his (<i>or</i> |
| antem in te. | her) trust in Thee, |
| | O God. |

| | |
|-------------------|-------------------------|
| V. Mitte ei, Do- | V. Send him (<i>or</i> |
| mine, auxilium de | her) help. O Lord, |
| sancto. | from Thy holy place. |

| | |
|------------------------|---------------------------|
| R. Et de Sion tuere | R. And defend him |
| eum (<i>vel</i> eam). | (<i>or</i> her) in Sion. |

| | |
|--------------------|---------------------|
| V. Nihil proficiat | V. Let not the ene- |
|--------------------|---------------------|

inimicus in eo (*vel* in my prevail against
ea). him (*or* her).

R. Et filius iniqui- *R.* Nor the son of
tatis non apponat no- iniquity approach to
cere ei. hurt him (*or* her).

V. Domine, exaudi *V.* Lord, hear my
orationem meam. prayer.

R. Et clamor meus *R.* And let my cry
ad te veniat. come unto Thee.

V. Dominus vobis- *V.* The Lord be
cum. with you.

R. Et cum spiritu *R.* And with thy
tuo. spirit.

Oremus.

Let us Pray.

Deus misericordiæ,
Deus pietatis, Deus, a
quo bona cuncta pro-
cedunt, sine quo nihil
sanctum inchoatur,
nihilque perficitur;
precibus nostris ben-
ignus assiste; et hunc
famulum tuum (*vel*
hanc famulam tuam)
cui in tuo sancto no-
mine sacrum pœniten-
tiæ habitum imposui-
mus, ab omnibus peri-
culis mentis et corpo-
ris tua protectione

O God of mercy,
God of love, God from
whom all good things
proceed, without
whom no good thing
is begun and none
brought to comple-
tion; graciously listen
to our prayers; and
defend by Thy protec-
tion this Thy servant,
on whom we have
placed in Thy holy
name the holy habit
of penance, from all
dangers of mind and

defende; et concede ei in sancto proposito, ad finem usque perseverare, ut, peccatorum suorum remissione percepta, ad consortium electorum tuorum pervenire mereatur.

Deus, qui per Immaculatam Virginis conceptionem dignum Filio tuo habitaculum præparasti: quæsumus; ut qui ex morte ejusdem Filii tui prævisa, eam ab omni labe præservasti; nos quoque mundos ejus intercessione, ad te pervenire concedas.

Deus, qui mira crucis mysteria in tuo devotissimo confes-

body; and grant to him (*or* her) to persevere to the end in his (*or* her) holy resolution; that having obtained the remission of his (*or* her) sins, he (*or* she) may at length merit to attain to the company of Thine elect.

O God who, by the Virgin's Immaculate Conception, didst prepare a worthy dwelling for Thy Son; we beseech Thee, that Thou, who, by the death of that same Son of Thine, by Thee foreseen, didst preserve her from every stain, wouldst grant that, by her intercession, we also may be purified, and so come to Thee.

O God, who, in many ways, hast manifested the wonderful

sore B. Francisco mysteries of the Cross
 multiformiter demon- in Thy most devoted
 strasti, da famulis confessor S. Francis,
 tuis, ipsius semper ex- grant to Thy servants,
 empla sectari, et that they may always
 assidua ejusdem crucis follow his examples,
 meditatione muniri. and be fortified by as-
 Per Christum Domi- siduous meditation on
 num. the same Cross.
 Through Christ our
 Lord.

R. Amen.

R. Amen.

At the Clothing of a Brother.

Deus, qui Beatum O God, Who hast
 Ludovicum Confesso- translated Blessed
 rem tuum de terreno Louis, Thy Confessor,
 regno ad cœlestis regni from an earthly to the
 gloriam transtulisti: glory of a heavenly
 ejus, quæsumus, meri- kingdom, grant, we
 tis et intercessione beseech Thee, that,
 Regis regum Jesu through his merits
 Christi Filii tui, facias and intercession, we
 nos esse consortes. may become the com-
 Qui tecum vivit, &c. panions of the King
 Amen. of kings, Jesus Christ
 Thy Son Who with
 Thee liveth, etc.
 Amen.

At the Clothing of a Sister.

| | |
|---|--|
| <p>Tuorum corda Fide aium, Deus miserator, illustra, et Beatæ Elizabeth precibus gloriosis fac nos pros- pera mundi despiciere, et caelesti semper con- solatione gaudere. Per Christum Domi- num nostrum. Amen.</p> | <p>O merciful God, en- lighten the hearts of Thy faithful, and grant, through the glorious prayers of Blessed Elizabeth, that we may despise the pleasing things of the world, and ever enjoy the consolations of heaven. Through Christ our Lord. Amen.</p> |
|---|--|

After this the Priest shall say :

| | |
|--|---|
| <p>V. Domine exaudi orationem meam.</p> <p>R. Et clamor meus ad te veniat.</p> <p>V. Benedicamus Domino.</p> <p>R. Deo gratias.</p> | <p>V. O Lord, hear my prayer.</p> <p>R. And let my cry come unto Thee.</p> <p>V. Let us bless the Lord.</p> <p>R. Thanks be to God.</p> |
|--|---|

*Then turning towards those who are present, he
 shall bless them, saying :*

| | |
|---|--|
| <p>Benedictio Dei omnipotentis, Patris et Filii ✠ et Spiritus</p> | <p>May the blessing of Almighty God, Fa- ther, Son, and Holy</p> |
|---|--|

Sancti descendat Ghost, descend upon
super vos, et maneat you and remain for
semper. ever.

R. Amen.

R. Amen.

The ceremony being concluded, the Novice's Christian and surname, birth-place, residence, and the date of his clothing, shall be entered in the Register of the Congregation, after the following manner :

Anno Domini . . . , In the year of our
mense . . . , die . . . , Lord . . . the . . . of
in Ecclesia N. in the church of
(*vel* Oratorio *vel* in . . . (or Oratory or
loco decenti domus house), in presence of
. . .), præsentē Fra- the congregation of
trum (*vel* sororum) Brothers (or Sisters):
congregatione:

Infrascriptus ego I, the undersigned
N. Director (*vel* Sacer- N . . . Director (or
dos facultate munitus, Priest having the fac-
aut Visitator *aut* ulty or Visitor or
Guardianus) habitum Guardian), have given
Tertii Ordinis Pœni- the habit of the Third
tentium S. Francisci Order of Penitents of
imposui Domino N. St. Francis to N. N.
N. (*vel* Dominæ N. N.) . . . living in . . .
habenti domicilium in
civitate . . . *vel* loco
, . .).

In quorum fidem In testimony where-
ego scripsi. of I have signed.

N. N.

N. N.

ARTICLE III.

ORDER TO BE OBSERVED AT THE PROFESSION OF A NOVICE.

When a Novice is to be professed, a solemn meeting of the Members shall be held, and the altar shall be decorated as on Feast Days. The Novice, clothed in the large Habit of the Order, if possible, or at least wearing outwardly the Scapular and Cord, kneels down before the altar. The Priest, vested in surplice and white stole, and kneeling on the predella, intones the following hymn :

Veni, Creator Spiritus , etc., etc.

V. Emitte Spiritum tuum, et creabuntur.

V. Et renovabis faciem terræ.

Oremus.

Deus, qui corda fidelium Sancti Spiritus illustratione docuisti: da nobis in eodem Spiritu recta sapere,

Come, Holy Ghost, etc., etc. See p. 204.

V. Send forth Thy Spirit, and they shall be created.

R. And Thou shalt renew the face of the earth.

Let us Pray.

O God, Who hast taught the hearts of the faithful by the light of the Holy Ghost, grant we may

et de ejus semper consolatione gaudere.

be truly wise in the same Spirit, and ever rejoice in His consolation.

Da, quæsumus, Domine, huic famulo tuo (*vel* huic famulæ tuæ), quem (*vel* quam) Ordinis habitu decorare jam dignatus es, ad inchoati operis perfectionem feliciter pervenire. Per Christum Dominum nostrum.

Grant, O Lord, we beseech Thee, that this Thy servant, whom Thou hast deigned to honor with the Habit of the Order, may happily attain to the completion of the work he has begun. Through Christ our Lord.

R. Amen.

R. Amen.

Then the Priest, being seated at the altar, puts to the Novice, kneeling before him, the following question :

Frater N. . . . (*vel* Soror N. . . .), quid postulas ?

Brother N. . . . (*or* Sister N. . . .), what dost thou ask ?

The Novice answers :

Rev. Pater, postulo admitti ad sanctam professionem in Tertio Ordine S. Francisci, ut in eo usque ad mortem Deo serviam.

Rev. Father, I ask to be admitted to holy profession in the Third Order of S. Francis, that I may serve God in it till death.

The Priest, having answered Deo Gratias, shall address to the Novice a few words on the sanctity of the profession he is about to make, clearly giving him to understand that his profession implies no vow or other strict obligation under pain of sin; and that, according to the Rule itself, and the declaration of the Holy See, Tertiaries are no more bound by ties of conscience than other Christians are. However, he shall not fail to commend, and endeavor to strengthen the Novice's fervor and devotion, showing, by a few examples drawn from the lives of the Saints, the salutary effects to be derived from the profession, or making other reflections according as circumstances shall dictate. His short exhortation being finished, the Novice, kneeling before him, with joined hands, shall pronounce the following form of profession :

| | |
|------------------------|------------------------|
| Ego N. coram Deo | I, N. in the pres- |
| omnipotente, ad hono- | ence of Almighty God, |
| rem Immaculatæ B. | to the honor of the |
| V. Mariæ, et B. Patris | Immaculate Blessed |
| Francisci, omniumque | Virgin Mary, and of |
| Sanctorum, promitto | Blessed Father Fran- |
| servare mandata Dei | cis, and of all the |
| toto tempore vitæ | Saints, promise to ob- |
| meæ, et Regulam | serve, all the time of |
| Tertii Ordinis, ab | my life, the command- |
| eodem Beato Francis- | ments of God, and the |
| co institutam, juxta | Rule of the Third Or- |
| formam a Nicolo Papa | der, instituted by the |

| | |
|---|---|
| <p>Quarto et a Leone Decimo tertio confirmatam; item satisfacere ad Visitatoris placitum pro transgressionibus contra eandem Regulam commissis.</p> | <p>same Blessed Francis according to the form approved by Pope Nicholas IV. and Leo XIII.; also to satisfy, at the pleasure of the Visitor, for transgressions committed against the same Rule.</p> |
|---|---|

The Priest replies :

| | |
|---|--|
| <p>Et ego, ex parte Dei, si hæc observaveris, promitto tibi vitam æternam, in nomine Patris, et Filii ✠ et Spiritus Sancti. Amen.</p> | <p>And I, on the part of God, if thou observest these things, promise thee life everlasting. In the name of the Father, and of the Son, and of the Holy Ghost. Amen.</p> |
|---|--|

All now rise to sing the Te Deum.

| | |
|--|---|
| <p>Te Deum laudamus, te Dominum confitemur.</p> | <p>We praise Thee, O God: we acknowledge Thee to be the Lord.</p> |
| <p>Te Æternum Patrem omnis terra veneratur.</p> | <p>All the earth doth worship Thee: the Father everlasting.</p> |
| <p>Tibi omnes Angeli, tibi cœli, et universæ potestates.</p> | <p>To Thee all angels: to Thee, the heavens and all the powers therein;</p> |

| | |
|---|--|
| Tibi Cherubim et Seraphim, incessabili voce proclamant. | To Thee, cherubim and seraphim: con- tinually cry: |
|---|--|

| | |
|--|---|
| Sanctus, Sanctus, Sanctus, Dominus Deus Sabaoth, | Holy, holy, holy: Lord God of Sabaoth. |
|--|---|

| | |
|---|---|
| Pleni sunt cœli et terra majestatis glo- riæ tuæ. | Heaven and earth are full: of the majes- ty of Thy glory. |
|---|---|

| | |
|---------------------------------------|--|
| Te gloriosus Apos- tolorum chorus, | The glorious choir of the Apostles, |
|---------------------------------------|--|

| | |
|---------------------------------------|---|
| Te Prophetarum laudabilis numerus, | The admirable com- pany of the Prophets, |
|---------------------------------------|---|

| | |
|--|---|
| Te Martyrum can- didatus laudat exer- citus, | The white-robed army of Martyrs: praise Thee. |
|--|---|

| | |
|---|--|
| Te per orbem terra- rum sancta confitetur Ecclesia. | The Holy Church throughout the world: doth confess Thee. |
|---|--|

| | |
|-------------------------------|--|
| Patrem immensæ majestatis. | The Father: of an infinite majesty. |
|-------------------------------|--|

| | |
|---|--------------------------------------|
| Venerandum tuum verum et unicum Fil- ium. | Thy adorable, true: and only Son. |
|---|--------------------------------------|

| | |
|--|---------------------------------------|
| Sanctum quoque Paraclitum Spiritum. | Also the Holy Ghost the Comforter. |
|--|---------------------------------------|

| | |
|----------------------------|--|
| Tu rex gloriæ, Christe: | Thou art the King of glory: O Christ. |
|----------------------------|--|

| | |
|---------------------------------------|--|
| Tu Patris sempiter- nus es Filius: | Thou art the ever- lasting Son: of the Fa- ther. |
|---------------------------------------|--|

Tu ad liberandum
suscepturus hominem,
non horruisti Virginis
uterum.

When Thou tookest
upon Thee to deliver
man: Thou didst not
abhor the Virgin's
womb.

Tu, devicto mortis
aculeo, aperuisti cre-
dentibus regna cœlo-
rum.

When Thou hadst
overcome the sting of
death: Thou didst
open the kingdom of
heaven to all believers.

Tu ad dexteram Dei
sedes in Gloria Patris.

Thou sittest at the
right hand of God: in
the Glory of the Fa-
ther.

Judex crederis esse
venturus.

We believe that
Thou shalt come: to
be our judge.

Te ergo quæsumus,
tuis famulis subveni,
quos pretioso sanguine
redemisti.

We therefore pray
Thee, help Thy ser-
vants: whom Thou
hast redeemed with
Thy precious blood.

Æterna fac cum
sanctis tuis in gloria
numerari.

Make them to be
numbered with Thy
saints: in glory ever-
lasting.

Salvum fac popu-
lum tuum, Domine,
et benedic hæreditati
tuæ.

O Lord, save Thy
people: and bless Thy
inheritance.

Et rege eos: et ex- Govern them: and
tolle illos usque in lift them up for ever.
æternam.

Per singulos dies Day by day: we
benedicimus te. magnify Thee;

Et laudamus nomen And we praise Thy
tuum in sæculum, et Name for ever: yea,
in sæculum sæculi. and for evermore.

Dignare, Domine, Vouchsafe, O Lord:
die isto sine peccato to keep us this day
nos custodire. without sin.

Miserere nostri, Do- Have mercy upon
mine: miserere nostri. us, O Lord: have
mercy upon us.

Fiat misericordia O Lord, let Thy
tua, Domine, super mercy be shown upon
nos, quemadmodum us; as our trust is in
speravimus in te. Thee.

In te Domini, spe- In Thee, O Lord,
ravi: non confundar have I trusted: let me
in æternum. never be confounded.

Whilst the Te Deum is being chanted all the Brothers (or, if they be rather numerous, the discreets or counsellors only) shall give, one after the other, the kiss of peace to the newly-professed Brother, saying: Pax tecum (Peace be to thee); to which he shall answer: Et cum spiritu tuo (and with thy spirit). In like manner the Sisters shall give the kiss of peace to a newly-professed Sister.

After the Te Deum the Priest proceeds :

| | |
|---------------------|---------------------|
| V. Confirma hoc, | V. Confirm, O God, |
| Deus, quod operatus | the work which Thou |
| es in nobis. | hast wrought in us. |

| | |
|-----------------------|----------------------|
| R. A templo sancto | R. From Thy holy |
| tuo quod est in Jeru- | temple in Jerusalem. |
| salem. | |

| | |
|------------------------------|------------------|
| V. Salvum fac ser- | V. Save Thy ser- |
| vum tuum (<i>vel</i> salvam | vant. |
| fac famulam tuam). | |

| | |
|--------------------|------------------|
| R. Deus meus sper- | R. Who hopeth in |
| antem in te. | Thee, O my God. |

| | |
|---------------------|-------------------------|
| V. Mitte ei Domine | V. Send him (<i>or</i> |
| auxilium de sancto. | her) help, O Lord, |
| | from the sanctuary. |

| | |
|------------------------|-------------------------------|
| R. Et de Sion tuere | R. And defend him |
| eum (<i>vel</i> eam). | (<i>or</i> her) out of Sion. |

| | |
|----------------------------------|-----------------------|
| V. Nihil proficiat | V. Let not the ene- |
| inimicus in eo (<i>vel</i> ea). | my prevail against |
| | him (<i>or</i> her). |

| | |
|-----------------------|----------------------------|
| R. Et filius iniqui- | R. Nor the Son of |
| tatis non apponat no- | iniquity approach to |
| cere ei. | hurt him (<i>or</i> her). |

| | |
|------------------|------------------|
| V. Domine exaudi | V. Lord, hear my |
| orationem meam. | prayer. |

| | |
|-------------------|-------------------|
| R. Et clamor meus | R. And let my cry |
| ad te veniat. | come unto Thee. |

| | |
|-------------------|----------------|
| V. Dominus vobis- | V. The Lord be |
| cum. | with you. |

| | |
|-------------------|-----------------|
| R. Et cum spiritu | R. Anā with thy |
| tuo. | spirit. |

Oremus.

Deus, cujus misericordiæ non est numerus, et bonitatis infinitus est thesaurus: piissimæ majestati tuæ pro collatis donis gratias agimus, tuam semper clementiam exorantes: ut qui petentibus postulata concedis, eosdem non deserens, ad præmia futura disponas.

Deus, qui per Immaculatam Virginis Conceptionem dignum Filio tuo habitaculum præparasti: quæsumus; ut, qui ex morte ejusdem Filii tui prævisa, eam ab omni labe præservasti; nos quoque mundos, ejus

Let us Pray.

O God, whose mercies are without number, and the treasure of whose goodness is infinite: we render thanks to Thy most gracious Majesty for the gifts Thou hast bestowed upon us, evermore beseeching Thy clemency, that as Thou grantest the petitions of them that ask Thee, Thou wilt never forsake them, but wilt prepare them for the rewards to come.

O God, Who, by the Virgin's Immaculate Conception, didst prepare a worthy dwelling for Thy Son; we beseech Thee, that Thou, Who by the death of the same Thy Son, by Thee foreseen, didst pre-

intercessione ad te serve her from every
 pervenire concedas. stain, wouldst grant,
 that by her interces-
 sion we may also be
 purified, and so come
 to Thee.

| | |
|---|--|
| <p>Domine Jesu Christe, qui, friges- cente mundo, ad in- flammanda corda nos- tra tui amoris igne, in carne beatissimi patris nostri Francisci pas- sionis tuæ sacra stig- mata renovasti, con- cede propitius, ut ejus meritis et precibus crucem jugiter fera- mus, et dignos fructus poenitentiae faciamus.</p> | <p>O Lord Jesus Christ, Who, when the world was growing cold, didst renew the sacred marks of Thy Passion in the flesh of the most blessed Francis, to inflame our hearts with the fire of Thy love; mercifully grant that, by his merits and prayers, we may always carry the cross, and bring forth wor- thy fruits of penance</p> |
|---|--|

At the Profession of a Brother.

| | |
|--|---|
| <p>Deus, qui beatum Ludovicum confes- sorem tuum de terreno regno ad cœlestis regni gloriam trans- tulisti: ejusquæsumus meritis, et interces-</p> | <p>O God, Who hast translated Blessed Louis, Thy Confessor, from an earthly to the glory of a heavenly kingdom, grant, we beseech Thee, that,</p> |
|--|---|

stone, Regis regum through his merits and
 Jesu Christii Filii tui intercession, we may
 facias nos esse con- become the compan-
 sortes. ions of the King of
 kings, Jesus Christ,
 Thy Son, Who with
 Thee liveth, etc.
 Amen.

At the Profession of a Sister.

Sanctorum corda fide- O merciful God, en-
 lium Deus miserator lighten the hearts of
 illustra, et beatæ Eliza- Thy faithful, and
 beth precibus gloriosis grant, through the
 fac nos prospera mun- glorious prayers of
 di despicere, et cœlesti Blessed Elizabeth,
 semper consolatione that we may despise
 gaudere. the pleasing things of
 the world, and ever
 enjoy the consolations
 of heaven.

Deus, qui famulum O God, who dost
 tuum (*vel* famulam inflame Thy servant,
 tuam) a vanitate mun- turned away from the
 di conversum (*vel* con- vanity of the world,
 versam) ad bravium to strive after the re-
 supernæ vocationis as- ward of a heavenly
 sequendum accendis; vocation; take posses-
 pectori ejus illabere, sion of his heart, and
 et gratiam tuam, qua infuse into him Thy

in te perseveret, illi infunde: ut protectionis tuæ munitus (vel munita) praesidiis, quod te donante pronisit, adimpleat, et sancte vivendi aliis semper exemplum præbens ad ea, quæ perseverantibus promissa sunt, æterna præmia perveniat. Per Dominum, etc.

grace, by means of which he may remain true to Thee, so that, fortified by the aid of Thy protection, he may fulfil what at Thy inspiration he promised; and always showing forth to others the example of a holy life, he may obtain those eternal rewards which are promised to those who persevere. Through our Lord, etc.

R. Amen.

R. Amen.

Then the Priest bestows upon the newly-professed the same Blessing, which our Holy Father St. Francis gave to his disciple, Brother Leo:

Benedicat tibi Dominus et custodiat te. Ostendat Dominus faciem suam tibi, et misereatur tui. Convertat Dominus vultum suum ad te, et det tibi pacem. Dominus te benedicat. Amen.

The Lord bless thee and keep thee. The Lord show His face to thee, and have mercy upon thee. The Lord turn His countenance to thee, and give thee peace. The Lord bless thee. Amen.

He then gives the following Blessing to all present :

| | |
|-----------------------|----------------------|
| Benedictio Dei om- | The blessing of Al- |
| nipotentis, Patris et | mighty God, Father, |
| Filii ✕ et Spiritus | Son, and Holy Ghost, |
| Sancti, descendat su- | descend upon you, |
| per vos, et maneat | and remain for ever. |
| semper. | |

R. Amen.

R. Amen.

Having given the Blessing, he presents the Crucifix to the newly-professed, who kisses the Feet, in token of love for our Lord, and as a pledge of everlasting fidelity.

The meeting being now concluded, the Profession is entered in the Register of the Congregation, according to the following form :

| | |
|--------------------------|-------------------------|
| Infrascriptus ego | I, the undersigned |
| N., Director (vel Sacer- | N. N., Director (or |
| dos, &c.) ad | Priest), having ad- |
| professionem in Tertio | mitted to profession |
| Ordine Pœnitentium | in the Third Order of |
| S. Francisci admisi | the Penitents of St. |
| Dominum N. N. (vel | Francis N. N. . . . |
| Dominam N. N.) qui | who had received the |
| (vel quæ) receperat | habit in the year . . . |
| habitum anno . . . , | the . . . of . . . |
| mense . . . , Die . . . | In testimony where- |

| | |
|--------------------|-------------------|
| In quorum fidem, | of I have signed. |
| etc. N. N. | N. N. |

In danger of death, the Novice is permitted to anticipate his profession, and to make it in the hands of any Confessor, if a Priest having faculties to receive it cannot easily be had. (The Ministers-General have declared that any Confessor is duly authorized in this case.) Such profession, however, must not be entered in the Book of Professions before the death of the person who has made it, since, in case of his recovery, he must renew his profession, at the proper time, when it is to be duly inserted in the Register.

ARTICLE IV.

SPECIAL MEETINGS OR CONFERENCES OF THE COUNSELLORS.

Once in each month the Father Visitor or Director, the Minister, all the Officials, and other Counsellors, shall hold a private meeting. The Father Director, or Visitor, or Guardian shall preside, and the Minister and the other Officials and Counsellors shall take their places according to their rank. The meeting shall open with the following prayers:

| | |
|------------------------|------------------------|
| Veni, Sancte Spiritus, | Come, Holy Ghost, |
| reple tuorum corda | fill the hearts of Thy |
| fidelium, et tui | faithful, and kindle |
| amoris in eis ignem | in them the fire of |
| accende. | Thy love. |

| | |
|--------------------|---------------------------|
| Sub tuum præsidium | We fly to Thy protection, |
| confugimus, | O Holy Mother, |

Sancta Dei Genitrix, er of God, despise not
 nostras deprecationes our petitions in our
 ne despicias in neces- necessities, but deliv-
 sitatibus nostris, sed er us from all dangers,
 a periculis cunctis O Glorious and Ever-
 libera nos semper, Blessed Virgin.
 Virgo Gloriosa et Ben-
 edicta.

Respice, beate Pa- Look down, Bless-
 ter Francisce, de ex- ed Father Francis,
 celso cœlorum habita- from the high court
 culo, et deprecare pro of heaven, and pray
 populo tuo, populo, for thy people, the
 quem elegisti, ut ser- people, whom thou
 viat coram te omni hast chosen, that they
 tempore in ministerio may at all times in
 Domini. thy presence be faith-
 ful in the service of
 the Lord.

Kyrie eleison.

Christe eleison.

Kyrie eleison.

Pater noster (*secreto*.)

Lord have mercy.

Christ have mercy.

Lord have mercy.

Our Father (*secretly*).

V. Et ne nos indu-
 cas in tentationem.

V. And lead us not
 into temptation,

R. Sed libera nos a
 malo.

R. But deliver us
 from evil.

V. Memor esto Con-
 gregationis tuæ.

V. Be mindful of
 Thy Congregation.

R. Quam possedisti
ab initio.

R. Which Thou
hast possessed from
the beginning.

V. Domine, exaudi
orationem meam.

V. Lord, hear my
prayer.

R. Et clamor meus
ad te veniat.

R. And let my cry
come unto Thee.

V. Dominus vobis-
cum.

V. The Lord be
with you.

R. Et cum spiritu
tuo.

R. And with Thy
spirit.

Oremus.

Let us Pray.

Mentes nostras,
quæsumus Domine, lu-
mine tuæ claritatis
illustra, ut videre pos-
simus quæ agenda
sunt, et quæ recta
sunt agere valeamus.
Per Christum Domi-
num nostrum.

Enlighten, we be-
seech Thee, O Lord,
our minds with the
light of Thy bright-
ness, that we may dis-
cern what is to be
done, and be enabled
to do it. Through
Jesus Christ, our
Lord.

R. Amen

R. Amen.

*The Meeting shall close with the following
prayers :*

Kyrie eleison.
Christe eleison.
Kyrie eleison.

Lord have mercy
Christ have mercy.
Lord have mercy.

Pater noster (*secretly*).

V. Et ne nos inducas in tentationem.

R. Sed libera nos a malo.

V. Confirma hoc, Deus, quod operatus es in nobis.

R. A templo sancto tuo, quod est in Jerusalem.

V. Domine exaudi orationem meam.

R. Et clamor meus ad te veniat.

V. Dominus vobiscum.

R. Et cum spiritu tuo.

Oremus.

Præsta nobis, quæsumus Domine, auxilium gratiæ tuæ; ut quæ, te auctore, facienda cognovimus, te adjuvante, implere valeamus.

Our Father (*secretly*).

V. And lead us not into temptation,

R. But deliver us from evil.

V. Confirm, O Lord, the work which Thou hast wrought in us.

R. From Thy holy temple which is in Jerusalem.

V. Lord hear my prayer.

R. And let my cry come unto Thee.

V. The Lord be with you.

R. And with thy spirit.

Let us Pray.

Grant us, we beseech Thee, O Lord, the help of Thy grace, that, with Thine aid, we may accomplish what we know Thou hast appointed us to perform.

Deus, sine quo nihil
est validum, nihil
sanctum, multiplica
super nos misericor-
diam tuam, ut, te rec-
tore, te duce, sic tran-
seamus per bona tem-
poralia, ut non amit-
tamus æterna. Per
Christum. Amen.

Agimus tibi gratias,
omnipotens Deus, pro
universis beneficiis
tuis; qui vivis et reg-
nas in sæcula sæculo-
rum.

R. Amen.

V. Benedicamus
Domino.

R. Deo gratias.

V. Et fidelium ani-
mæ per misericordiam
Dei requiescant in
pace.

R. Amen

O God, without
Whom nothing is
strong, nothing holy,
increase Thy mercy
towards us that, un-
der Thy direction and
guidance, we may so
pass through the
blessings of this life,
as not to lose those
which are eternal.
Through Christ our
Lord. Amen.

We give Thee
thanks, Almighty
God, for all Thy bless-
ings; Who livest and
reignest world with-
out end.

R. Amen.

V. Let us bless the
Lord.

R. Thanks be to
God.

V. And may the
souls of the faithful,
through the mercy of
God, rest in peace:

R. Amen

ARTICLE V.

THE ELECTIONS.

The Elections are preceded by the recitation or chanting of the Hymn Veni Creator, page 204.

The Elections having taken place, the names of the elected are at once published, and then the Hymn Te Deum, page 228, is sung.

The Priest then says :

| | |
|---------------------|---------------------|
| V. Confirma hoc, | V. Confirm, O God, |
| Deus, quod operatus | the work which Thou |
| es in nobis. | hast wrought in us. |

| | |
|------------------------|----------------------|
| R. A templo sancto | R. From Thy holy |
| tuo, quod est in Jeru- | temple in Jerusalem. |
| salem. | |

| | |
|----------------------|---------------------|
| V. Ora pro nobis, | V. Pray for us, O |
| Sancta Dei Genitrix. | Holy Mother of God. |

| | |
|------------------------|---------------------|
| R. Ut digni efficiamur | R. That we may be |
| promissionibus | made worthy of the |
| Christi. | promises of Christ. |

| | |
|-------------------------|---------------------|
| V. Signasti, Domine, | V. Thou hast |
| servum tuum Franciscum. | signed, O Lord, Thy |
| | servant, Francis. |

| | |
|--------------------------------|--------------------|
| R. Signis Redemptionis nostræ. | R. With the signs |
| | of our Redemption. |

| | |
|-------------------|------------------|
| V. Domine, exaudi | V. Lord, hear my |
| orationem meam. | prayer. |

R. Et clamor meus
ad te veniat.

V. Dominus vobis-
cum.

R. Et cum spiritu
tuo.

Oremus.

Deus, cujus miseri-
cordiæ non est nume-
rus et bonitatis infini-
tus est thesaurus;
piissimæ majestati
tuæ, pro collatis do-
nis, gratias agimus,
tuam semper clemen-
tiam exorantes, ut qui
petentibus postulata
concedis, eosdem non
deserens, ad præmia
futura disponas.

Deus, qui per Im-
maculatam Virginis
Conceptionem, dig-
num Filio tuo habita-
culum præparasti,

R. And let my cry
come unto Thee.

V. The Lord be
with you.

R. And with thy
spirit.

Let us Pray.

O God, Whose mer-
cies are without num-
ber, and the treasure
of Whose goodness is
infinite; we render
thanks to Thy most
gracious majesty for
the gifts Thou hast
bestowed upon us.
evermore beseeching
Thy clemency, that as
Thou grantest the pe-
titions of those that
ask Thee, Thou wilt
never forsake them,
but wilt prepare them
for the rewards to
come.

O God, Who, by
the Virgin's Immacu-
late Conception, didst
prepare a worthy
dwelling for Thy Son;

quæsumus, ut qui ex morte ejusdem Filii tui praevisa, eam ab omni labe praeservasti; nos quoque mundos ejus intercessione ad te pervenire concedas.

we beseech Thee that Thou, Who by the death of that same Son of Thine, by Thee foreseen, didst preserve her from every stain, wouldst grant that by her intercession we also may be purified, and so come to Thee.

Domine Jesu Christe, qui, frigescente mundo, ad inflammanda corda nostra tui amoris igne, in carne beatissimi patris nostri Francisci Passionis tuæ sacra stigmata renovasti, concede propitius, ut ejus meritis et precibus crucem jugiter feramus, et dignos fructus pœnitentiæ faciamus. Qui vivis et regnas in sæcula sæculorum.

O Lord Jesus Christ, Who, when the world was growing cold, didst renew the sacred marks of Thy Passion in the flesh of the most blessed Francis, to inflame our hearts with the fire of Thy love; mercifully grant, that by his merits and prayers we may always carry the cross, and bring forth worthy fruits of penance. Who livest and reignest world without end.

R. Amen.

R. Amen.

V. Benedicamus V. Let us bless the
Domino. Lord.

R. Deo gratias. R. Thanks be to
God.

Benedictio Dei omnipotentis, Patris et
Filii ✠ et Spiritus Sancti descendat super
vos, et maneat semper. May the blessing of
Almighty God, Father, Son, and Holy
Ghost, descend upon you, and remain for
ever.

R. Amen. R. Amen.

*At the Elections of the Sisters the same order
shall be followed.*

ARTICLE VI.

THE CEREMONY OF THE VISITATION.

*The arrival of the Visitor being made known
to the assembled Congregation, the Members will
sing the following verses of Psalm CV.:*

Confitemini Domino Give glory to the
no, quoniam bonus: Lord, for He is good:
quoniam in sæculum for His mercy endureth
misericordia ejus. for ever.

Quis loquetur potentias Domini, auditas faciet omnes laudes
ejus! Who shall declare the powers of the
Lord! who shall set forth all His praises!

Beati, qui custodiunt judicium, et faci- Blessed are they
that keep judgment;

ant justitiam in omni tempore. and do justice at all times.

Memento nostri, Domine, in beneplacito populi tui: visita nos in salutari tuo: Remember us, O Lord, in the favor of Thy people: visit us with Thy salvation.

Ad videndum in bonitate electorum tuorum, ad lætandum in lætitia gentis tuæ: ut lauderis cum hæreditate tua. That we may see the good of Thy chosen, that we may rejoice in the joy of Thy nation; that Thou mayest be praised with Thy inheritance.

Gloria Patri, etc. Glory be to the Father, etc.

V. Memento congregationis tuæ. V. Remember Thy congregation.

R. Quam possedisti ab initio. R. Which Thou hast possessed from the beginning.

Oremus. Let us Pray.

Conscientias nostras, quæsumus, Domine, visitando purifica; ut veniens Jesus Christus Filius tuus Dominus noster, cum omnibus Sanctis, par- Visit, O Lord, we beseech Thee, and purify our consciences; that Jesus Christ Thy Son our Lord, when He cometh with all His Saints, may

| | |
|------------------------|-----------------------|
| atam sibi in nobis in- | find in us a mansion |
| veniat mansionem. | prepared for Him. |
| Qui tecum vivit et | Who liveth and reign- |
| regnat, etc. | eth, etc. |

R. Amen.

R. Amen.

The Veni, Creator Spiritus, is next said, with the accompanying verse, response, and prayer. See page 204.

Then the Canticle of Zachary is recited :

| | |
|-------------------------|-----------------------|
| Benedictus Domi- | Blessed be the Lord |
| nus Deus Israel: quia | God of Israel: for He |
| visitavit, et fecit re- | hath visited, and |
| demptionem plebis | wrought the redemp- |
| suæ. | tion of His people. |

| | |
|----------------------|------------------------|
| Et erexit cornu sa- | And hath raised up |
| lutis nobis; in domo | a horn of salvation to |
| David pueri sui. | us: in the house of |
| | David His servant. |

| | |
|------------------------|---------------------|
| Sicut locutus est per | As he spoke by the |
| os sanctorum: qui a | mouth of His holy |
| sæculo sunt, propheta- | prophets: who are |
| rum ejus. | from the beginning. |

| | |
|---------------------|----------------------|
| Salutem ex inimicis | Salvation from our |
| nostris: et de manu | enemies: and from |
| omnium qui oderunt | the hand of all that |
| nos. | hate us. |

| | |
|-----------------------|------------------------|
| Ad faciendam mis- | To perform mercy |
| ericordiam cum patri- | to our fathers: and to |

ous nostris; et memo- remember His holy
rari testamenti sui testament.
sancti.

Jusjurandum quod The oath which He
juravit ad Abraham swore to Abraham our
patrem nostrum: da- father: that He would
rum se nobis: grant to us:

Ut sine timore, de That being de-
manu inimicorum nos- livered from the
trorum liberati: ser- hands of our enemies:
viamus illi. we may serve Him
without fear.

In sanctitate et jus- In holiness and jus-
titia coram ipso; om- tice before Him: all
nibus diebus nostris. our days.

Et tu, puer, pro- And thou, child,
pheta Altissimi vocab- shalt be called the
eris: præibis enim prophet of the High-
ante faciem Domini est: for thou shalt go
parare vias ejus. before the face of the
Lord to prepare His
ways.

Ad dandam scien- To give knowledge
tiam salutis plebi ejus: of salvation unto His
in remissionem pecca- people: for the remis-
torum eorum. sion of their sins.

Per viscera miseri- Through the bowels
cordiæ Dei nostri: in of the mercy of our
quibus visitavit nos God: in which the
oriens ex alto. Orient, from on high,
hath visited us.

Illuminare his qui
in tenebris et in um-
bra mortis sedent: ad
dirigendos pedes nos-
tros in viam pacis.

Gloria, etc.

V. Visitasti terram
et inebriasti eam.

R. Multiplicasti lo-
cupletare eam.

Oremus.

Da famulis tuis, Do-
mine, indulgentiam
peccatorum, consola-
tionem vitæ, guberna-
tionem perpetuam: ut
tibi servientes, ad tu-
am jugiter misericor-
diam pervenire mere-
antur.

Familiam tuam,
quæsumus . Domine,
continua pietate cus-
todi: ut quæ in sola
spe gratiæ cœlestis
innititur, tua semper

To enlighten them
that sit in darkness,
and in the shadow of
death: to direct our
feet into the way of
peace.

Glory, etc.

V. Thou hast vis-
ited the earth, and
hast plentifully wa-
tered it.

R. Thou hast many
ways enriched it.

Let us Pray.

Grant to Thy ser-
vants, O Lord, for-
giveness of their sins,
consolation in life,
and perpetual guid-
ance; that serving
Thee faithfully, they
may ever obtain Thy
mercy.

We beseech Thee,
O Lord, in Thy good-
ness constantly to
watch over Thy fam-
ily, that, as it puts all
its trust in the help of

protectione muniatur. heavenly grace, it may
 Per Christum, etc. ever be defended by
 Thy protection.
 Through Christ our
 Lord.

R. Amen.

R. Amen.

Benediction of the Blessed Sacrament is then given, if it be allowed ; otherwise the Visitation is brought to a close with the usual prayers recited at the end of the ordinary meetings. (See page 207.)

ARTICLE VII.

ORDER TO BE OBSERVED AT THE ESTABLISHMENT OF A NEW CONGREGATION.

The President shall open the Meeting with the recitation or chant of Psalm CX.

| | |
|--------------------------|----------------------|
| Confitebor tibi, Domine, | I will praise Thee, |
| in toto corde meo, | O Lord, with my |
| in consilio justorum | whole heart; in the |
| et congregatione. | counsel of the just, |
| | and in the congrega- |
| | tion. |

| | |
|---------------------|----------------------|
| Magna opera Domini: | Great are the works |
| exquisita in omnes | of the Lord: sought |
| voluntates ejus. | out according to all |
| | His wills. |

Confessio et magnificentia opus ejus: et justitia ejus manet in sæculum sæculi.

Memoriam fecit mirabilium suorum misericors et miserator Dominus: escam dedit timentibus se.

Memor erit in sæculum testamenti sui: virtutem operum suorum annuntiabit populo suo:

Ut det illis hæreditatem gentium: opera manuum ejus, veritas et judicium.

Fidelia omnia mandata ejus: confirmata in sæculum sæculi: facta in veritate et æquitate.

Redemptionem misit populo suo: man-

His work is praise and magnificence: and His justice continueth for ever and ever.

He hath made a remembrance of His wonderful works, being a merciful and gracious Lord: He hath given food to them that fear Him.

He will be mindful for ever of His covenant; He will show forth to His people the power of His works.

That He may give them the inheritance of the Gentiles: the works of His hands are truth and judgment.

All His commandments are faithful: confirmed for ever and ever, made in truth and equity.

He hath sent redemption to His peo-

davit in æternam testamentum suum.

Sanctum et terribile nomen ejus: initium sapientiæ timor Domini.

Intellectus bonus omnibus facientibus eum: laudatio ejus manet in sæculum sæculi.

Gloria Patri, etc.

V. Sperate in eo omnis congregatio populi.

R. Effundite coram illo corda vestra.

Oremus.

Omnipotens sempiterne Deus, qui misericordia tua hos fideles specialiter aggregasti: in eorum corda, quæsumus, Paraclitum qui a te procedit infunde; illosque in tua fide et caritate corrobora, ut

ple: He hath commanded His covenant for ever.

Holy and terrible is His name: the fear of the Lord is the beginning of wisdom.

A good understanding to all that do it: His praise continueth for ever and ever.

Glory be to the Father.

V. Trust in Him, all ye congregation of people.

R. Pour out your hearts before Him.

Let us Pray.

O Almighty, everlasting God, Who in Thy mercy hast specially brought together these Thy faithful, infuse, we beseech Thee, into their hearts, the Paraclete who proceeds from Thee; and

temporali congrega-
tione proficiant ad
æternæ felicitatis aug-
mentum.

Deus, qui de vivis
et eiectis lapidibus,
æternum majestati
tuæ præparas habita-
culum; largire his
fidelibus benedictio-
nem tuam; ut et ipsi
tamquam lapides vivi
superædificentur super
lapidem vivum, Domi-
num nostrum Jesum
Christum Filium tu-
um.

Defende, quæsumus,
Domine, Beata
Maria semper Virgine
intercedente, istam ab
omni adversitate fami-
liam; et toto corde
tibi prostratam, ab
hostium propitius
tuere clementer insi-

strengthen them in
Thy faith and charity,
that, by their meeting
together in time, they
may obtain an in-
crease of eternal hap-
piness.

O God, Who, out of
living and choice
stones, dost prepare to
Thy Majesty an eter-
nal abode; grant to
these faithful Thy
blessing; that they
also, like living stones,
may be built upon the
living stone our Lord
Jesus Christ Thy Son.

Defend, we beseech
Thee, O Lord, by the
intercession of Blessed
Mary ever Virgin, this
Thy family from all
adversity, and merci-
fully protect these
Thy servants, pros-
trate before Thee with

diis. Per Dominum, their whole hearts,
etc. from all the snares of
their enemies.
Through our Lord,
etc.

R. Amen.

R. Amen.

The Veni Creator is then recited, together with the prayers appointed to be said at the beginning of the ordinary meetings (see page 202). These being finished, the President shall nominate the officials, and announce the days on which Indulgences can be gained during the year. After this the Te Deum (page 228) is said with the following prayers :

V. Benedicamus
Patrem et Filium cum
Sancto Spiritu.

R. Laudemus et
superexaltemus eum
in sæcula.

V. Confirma hoc,
Deus, quod operatus
es in nobis.

R. A templo sancto
tuo, quod est in Jeru-
salem.

V. Memor esto con-
gregationis tuæ.

V. Let us bless the
Father and the Son
with the Holy Ghost.

R. Let us praise and
exalt Him above all
for ever.

V. Confirm, O God,
this work which Thou
hast wrought in us.

R. From Thy holy
temple, which is in
Jerusalem.

V. Be mindful of
Thy congregation.

R. Quam possedisti
ab initio.

V. Domine, exaudi
orationem meam.

R. Et clamor meus
ad te veniat.

V. Dominus vobis-
cum.

R. Et cum spiritu
tuo.

Oremus.

Deus, cujus miseri-
cordiæ non est nume-
rus, et bonitatis infin-
itus est thesaurus:
piissimæ majestati tuæ
pro collatis donis gra-
tias agimus, tuam
semper clementiam
exorantes: ut qui pe-
tentibus postulata con-
cedis, eosdem non
deserens, ad præmia
futura disponas.

R. Which Thou
hast possessed from
the beginning.

V. O Lord, hear my
prayer.

R. And let my cry
come unto Thee.

V. The Lord be
with you.

R. And with thy
spirit.

Let us Pray.

O God, whose mer-
cies are without num-
ber, and the treasure
of whose goodness is
infinite: we render
thanks to Thy most
gracious Majesty for
the gifts Thou hast
bestowed upon us,
evermore beseeching
Thy clemency, that as
Thou grantest the pe-
titions of them that
ask Thee, Thou wilt
never forsake them,
but wilt prepare them
for the rewards to
come.

Deus largitor pacis
et amator caritatis;
da famulis tuis in no-
mine tuo congregatis
veram cum tua volun-
tate concordiam; ut
ab omnibus liberentur
adversis.

Deus, qui per Im-
maculatam Virginis
conceptionem dignum
Filio tuo habitaculum
præparasti: quæsumus;
ut qui ex morte
ejusdem Filii tui præ-
visa, eam ab omni
labe præservasti; nos
quoque mundos ejus
intercessionem, ad te
pervenire concedas.

Deus, qui Ecclesiam
tuam B. P. N. Fran-
cisci meritis fœtu no-
væ prolis amplificas:
tribue nobis ex ejus

O God, the Be-
stower of peace and
 Lover of charity, grant
Thy servants assem-
bled together in Thy
name, True conform-
ity with Thy will;
that they may be de-
livered from all evils.

O God who by the
Virgin's Immaculate
Conception didst pre-
pare a worthy dwell-
ing for Thy Son; we
beseech Thee, that
Thou, who, by the
death of that same
Son of Thine, by Thee
foreseen, didst pre-
serve her from every
stain, wouldst grant
that, by her interces-
sion, we also may be
purified, and so come
to Thee.

O God, Who, by the
merits of our Blessed
Father Francis, dost
enlarge Thy Church
by a new offspring;

imitatione terrena despiciere, ut cœlestium donorum semper participatione gaudere. Per Dominum, etc.

R. Amen.

V. Benedicamus Domino.

R. Deo gratias.

V. Fidelium animæ per misericordiam Dei requiescant in pace.

R. Amen.

grant that, imitating him, we may despise earthly things and ever rejoice in the participation of heavenly gifts. Through our Lord Jesus Christ, etc.

R. Amen.

V. Let us bless the Lord.

R. Thanks be to God.

V. May the souls of the faithful through the mercy of God rest in peace.

R. Amen.

The Meeting closes either with Benediction of the Most Blessed Sacrament, or with the following blessing :

Benedictio Dei omnipotentis, Patris et Filii ✠ et Spiritus Sancti descendat super vos, et maneat semper.

R. Amen.

May the blessing of Almighty God, Father, Son, and Holy Ghost, descend upon you and remain for ever.

R. Amen.

The President with the Officials, will then place in the Archives of the Congregation the Register

of Receptions and Professions, and other necessary books with their respective titles, as also an authentic record of the erection of the Congregation, which may be drawn up according to the following form :

Anno Domini . . . , mense . . . , die . . . ,
Infrascriptus ego N. Guardianus (*vel* Visitator
aut Director *aut* Sacerdos facultatibus legiti-
mis a N. receptis munitus) erexi Congrega-
tionem Tertii Ordinis sub invocatione et
patrocinio S. N. . . . , in loco . . . , Testi-
bus N. N. præsentibus. In quorum fidem
cum Testibus subscripsi.

ARTICLE VIII.

FORM OF PAPAL BLESSING FOR TERTIARIES.

By concession of His Holiness Leo XIII., the Papal Blessing is given twice in the year, according to the form prescribed by Benedict XIV.; but never on the same day and in the same place that the Bishop imparts it, and as, according to the form just mentioned, this blessing is bestowed upon the people, it may not be given separately to individual Tertiaries, but only to the whole congregation present ; and it must be given by him who presides at the Meeting ; provided, of course, he have the faculty to impart it. The Director or other authorized Priest, vested in surplice and white stole, and kneeling before the altar, says :

V. Adjutorium nostrum in nomine Domini.

R. Qui fecit cælum et terram.

V. Salvum fac populum tuum, Domine.

R. Et benedic hæreditati tuæ.

V. Our help is in the name of the Lord.

R. Who made heaven and earth.

V. O Lord, save Thy people.

R. And bless Thine inheritance.

The Priest then rises, and, standing at the foot of the altar, recites the following prayer:

Oremus.

Omnipotens et misericors Deus, da nobis auxilium de sancto, et vota populi hujus in humilitate cordis veniam peccatorum poscentis, tuamque benedictionem postulantis et gratiam, clementer exaudi: dexteram tuam super eum benignus extende; ac plenitudinem divinæ benedictionis effunde; qua bonis omnibus cumulatus, felicitatem et vitam consequatur

Let us Pray.

O Almighty and merciful God, give us help from the sanctuary, and graciously hear the prayers of this people, asking with humility of heart the pardon of their sins, and begging Thy blessing and grace; stretch forth Thy right hand over them; and pour out upon them the fulness of Thy heavenly blessing, by which, being enriched with all good

æternam. Per Chris- things, they may ob-
tum Dominum nos- tain happiness and
trum. life eternal. Through

Jesus Christ our Lord.

R. Amen.

R. Amen.

The Priest now goes to the Epistle side of the altar, where he makes with his hand the sign of the Cross over the people, and blesses them, saying :

| | |
|------------------------|----------------------|
| Benedicat vos Om- | May Almighty God |
| nipotens Deus Pater | bless you; Father, |
| et Filius ✙, et Spiri- | Son, and Holy Ghost. |
| tus Sanctus. Amen. | Amen. |

ARTICLE IX.

THE FORM OF BENEDICTION WITH PLENARY INDULGENCE FOR SECULAR TERTIARIES.

Besides the Papal Blessing, there are other blessings having attached to them a Plenary Indulgence, which the Franciscan Tertiaries may receive on certain days of the year : they are mentioned in the Bull—Misericors Dei Filius—of the Sovereign Pontiff Leo XIII., published May 30th, 1883. (Chap. I., No. 8.)

The following is the form prescribed by the same Pontiff by his Brief—Quo Universi—issued July 7, 1882.

Antiph. Intret oratio mea in conspectu tuo, Domine; inclina aurem tuam ad preces nostras; parce, Domine parce populo tuo, quem redemisti sanguine tuo pretioso, ne in æternum irascaris nobis.

Kyrie eleison.

Christe eleison.

Kyrie eleison.

Pater noster.

V. Et ne nos inducas in tentationem.

R. Sed libera nos a malo.

V. Salvos fac servos tuos.

R. Deus meus, sperantes in te.

V. Mitte eis, Domine, auxilium de sancto.

R. Et de Sion tuere eos.

V. Esto eis, Domine, turris fortitudinis.

Ant. Let my prayer, O Lord, come in before Thee; incline Thine ear to our petitions; spare, O Lord, spare Thy people, whom Thou hast redeemed with Thy precious Blood, and be not angry with us for ever.

Lord have mercy.

Christ have mercy.

Lord have mercy.

Our Father.

V. And lead us not into temptation.

R. But deliver us from evil.

V. Save Thy servants.

R. Who hope in Thee, O my God.

V. Send them, O Lord, help from the sanctuary.

R. And defend them out of Sion.

V. Be to them, O Lord, a tower of strength.

R. A facie inimici.

R. From the face of the enemy.

V. Nihil proficiat inimicus in nobis.

V. Let not the enemy prevail against us.

R. Et filius iniquitatis non apponat nocere nobis.

R. Nor the son of iniquity approach to hurt us.

V. Domine, exaudi orationem meam.

V. O Lord, hear my prayer.

R. Et clamor meus ad te veniat.

R. And let my cry come unto Thee.

V. Dominus vobiscum.

V. The Lord be with you.

R. Et cum spiritu tuo.

R. And with thy spirit.

Oremus.

Let us Pray.

Deus, cui proprium est misereri semper et parcere: suscipe deprecationem nostram; ut nos et omnes famulos tuos quos delictorum catena constringit, miseratio tuæ pietatis clementer absolvat.

O God, whose property is always to have mercy and to spare, receive our humble petition; that we, and all Thy servants who are bound by the chain of sins, may, by the compassion of Thy goodness, mercifully be absolved.

Exaudi, quæsumus Domine, supplicum

Graciously hear, we beseech Thee, O Lord.

preces, et confitentium tibi parce peccatis: ut pariter nobis indulgentiam tribuas benignus et pacem.

the prayers of Thy suppliants, and forgive the sins of them that confess to Thee; that, in Thy bounty, Thou mayest grant us both pardon and peace.

Ineffabilem nobis, Domine, misericordiam tuam clementer ostende: ut simul nos et a peccatis omnibus exuas, et a pœnis, quas pro his meremur, eripias.

Show forth upon us, O Lord, in Thy mercy, Thy unspeakable loving kindness; that Thou mayest both loose us from all our sins, and deliver us from the punishments which we deserve for them.

Deus qui culpa offenderis, pœnitentia placaris: preces populi tui supplicantis propitius respice; et flagella tuæ iracundiæ, quæ pro peccatis nostris meremur, averte. Per Christum Dominum nostrum. Amen.

O God, who by sin art offended, and by penance pacified, mercifully regard the prayers of Thy people making supplication to Thee, and turn away the scourges of Thine anger, which we deserve for our sins. Through Christ our Lord. Amen.

The Confiteor, etc., Misereatur, etc., and Indulgentiam, etc., having been said, the Priest proceeds:

Dominus Noster Jesus Christus, qui Beato Petro Apostolo dedit potestatem ligandi atque solvendi, Ille vos absolvat ab omni vinculo delictorum, ut habeatis vitam æternam, et vivatis in sæcula sæculorum. Amen.

May our Lord Jesus Christ, who gave to the Blessed Peter the Apostle the power of binding and loosing, absolve you from all chain of sins; that you may have life eternal, and live throughout all ages. Amen.

Per sacratissimam Passionem et mortem Domini Nostri Jesu Christi; precibus et meritis Beatissimæ semper Virginis Mariæ, Beatorum Apostolorum Petri et Pauli, Beati Patris Nostri Francisci et omnium Sanctorum, auctoritate a Summis Pontificibus mihi concessa, plenariam Indulgentiam omnium peccatorum vestrorum vobis

Through the most sacred Passion and death of our Lord Jesus Christ: by the prayers and merits of the most Blessed Mary ever Virgin, of the Blessed Apostles Peter and Paul, of our Blessed Father Francis, and all the Saints, by the authority granted to me by the Sovereign Pontiffs, I impart to you a Plenary Indulgence of all your

impertior. In nomine sins. In the name of
 Patris et Filii ✠ et the Father, and of the
 Spiritus Sancti. Son, and of the Holy
 Amen. Ghost. Amen.

If this Indulgence be given immediately after Sacramental Absolution, the Priest, omitting all the rest, begins at Dominus Noster Jesus Christus, etc., and continues to the end, substituting the singular for the plural number.

If circumstances will not allow of the whole form being gone through, the Priest may simply use the following :

| | |
|------------------------|------------------------|
| Auctoritate a Sum- | By the authority |
| mis Pontificibus mihi | granted to me by the |
| concessa plenariam | Sovereign Pontiffs, I |
| omnium peccatorum | impart to thee a Plen- |
| tuorum Indulgentiam | ary Indulgence of all |
| tibi impertior. In | thy sins. In the name |
| nomine Patris et Filii | of the Father, etc. |
| ✠ et Spiritus Sancti. | |

R. Amen.

R. Amen.

ARTICLE X.

ABSOLUTION AT THE POINT OF DEATH.

In imparting the Plenary Indulgence to the Tertiaries at the point of death, the Father Director, or any other approved confessor whom the Tertiary may request, shall use the form pre

scribed by *Benedict XIV.*, and recently by *Leo XIII.*, inserted in the *Roman Ritual*.

On entering the sick person's room, the Priest says :

V. Pax huic domui. V. Peace be to this house.

R. Et omnibus R. And to all who habitantibus in ea. dwell therein.

He then sprinkles with holy water the sick person, the room, and all those present, saying :

Ant. Asperges me, Ant. Thou shalt Domine, hyssopo, et sprinkle me with hyssop, O Lord, and I mundabor: lavabis me, et super nivem shall be cleansed: dealbabor. thou shalt wash me, and I shall be made whiter than snow.

Ps. Miserere mei, Ps. Have mercy on Deus, secundum magnam misericordiam tuam. me, O God, according to Thy great mercy.

Gloria Patri, etc.

Glory, etc.

Ant. Asperges me, etc.

Ant. Thou shalt sprinkle me, etc.

V. Adjutorium nostrum in nomine Domini.

V. Our help is in the name of the Lord.

R. Qui fecit cœlum et terram.

R. Who hath made heaven and earth.

Ne reminiscaris, Domine, delicta famuli tui (*vel* ancillæ tuæ), neque vindictam sumas de peccatis ejus.

Kyrie eleison. Christe eleison. Kyrie eleison.

Pater noster, etc.

V. Et ne nos inducas in tentationem.

R. Sed libera nos a malo.

V. Salvum (salvam) fac servum tuum (ancillam tuam).

R. Deus meus, sperantem in te.

V. Domine, exaudi orationem meam.

R. Et clamor meus ad te veniat.

V. Dominus vobiscum.

R. Et cum spiritu tuo.

Oremus.

Clementissime Deus, Pater misericordiarum, et Deus totius

Remember not, O Lord, the offences of Thy servant, and take not revenge of *his* sins.

Lord have mercy. Christ have mercy. Lord have mercy.

Our Father, etc.

V. And lead us not into temptation.

R. But deliver us from evil.

V. O Lord, save Thy servant.

R. Who hopeth in Thee, O my God.

V. O Lord, hear my prayer.

R. And let my cry come unto Thee.

V. The Lord be with you.

R. And with thy spirit.

Let us Pray.

O most gracious God, Father of mercies and God of all

consolationis, qui neminem vis perire in te credentem atque sperantem, secundum multitudinem miserationum tuarum respice propitius famulum tuum (famulam tuam) N., quem (quam) tibi vera fides et spes Christiana commendant. Visita eum (eam) in salutari tuo, et per Unigeniti tui passionem et mortem, omnium ei delictorum suorum remissionem et veniam clementer indulge, ut ejus anima in hora exitus sui te judicem propitiatum inveniatur, et in sanguine ejusdem Filii tui ab omni macula abluta, transire ad vitam mereatur perpetuam. Per eundem Christum Dominum nostrum.

consolation, who wouldst that none should perish who believe and hope in Thee; according to the multitude of Thy mercies, look favorably upon Thy servant N., whom a true Christian faith and hope commend unto thee. Visit *him* in Thy salvation; and through the passion and death of Thy Only-begotten Son, graciously grant unto *him* the pardon and remission of all *his* sins, that *his* soul at the hour of its departure may find in Thee a most merciful judge; and, cleansed from every stain in the blood of the same Thy Son, may be worthy to pass to everlasting life. Through the same Christ our Lord.

Then the Confiteor being repeated by one of the attendant Clerks, the Priest says, Misereatur, etc., and then proceeds thus :

| | |
|---|---|
| <p>Dominus noster Jesus Christus Filius Dei vivi, qui beato Petro Apostolo suo dedit potestatem ligandi atque solvendi, per suam piissimam misericordiam recipiat confessionem tuam, et restituat tibi stolam primam, quam in baptismo recepisti: et ego, facultate mihi concessa ab Apostolica Sede tributa, Indulgentiam plenariam et remissionem omnium peccatorum tibi concedo. In nomine Patris et Filii ✠ et Spiritus Sancti. Amen.</p> | <p>May our Lord Jesus Christ, Son of the living God, who gave to His blessed Apostle Peter the power of binding and loosing, in His most loving mercy receive Thy confession, and restore to thee that first robe which thou didst receive in baptism; and by the faculty given to me by the Apostolic See, I grant to thee a Plenary Indulgence and remission of all thy sins. In the name of the Father, and of the Son, and of the Holy Ghost. Amen.</p> |
|---|---|

| | |
|---|--|
| <p>Per sacrosancta humanæ reparationis Mysteria, remittat tibi omnipotens Deus omnes præsentis et futu-</p> | <p>Through the most sacred mysteries of man's redemption, may God Almighty remit to thee the pains</p> |
|---|--|

| | |
|-------------------------|-------------------------|
| ræ vitæ pœnas, Para- | of the present and the |
| disi portas aperiât, et | future life, open to |
| ad gaudia sempiterna | thee the gates of para- |
| perducat. Amen. | dise, and bring thee |
| | to everlasting joy. |
| | Amen. |

| | |
|-----------------------|---------------------|
| Benedicat te omni- | May God Almighty |
| potens Deus, Pater et | bless thee; Father, |
| Filius ✠ et Spiritus | and Son, and Holy |
| Sanctus. Amen. | Ghost. Amen. |

If the sick person be so near to death that there is no time for the general Confession and the preliminary prayers, the Priest shall at once begin to impart the Indulgence, saying, Dominus noster, etc. And if death be quite imminent, it will be sufficient to say :

| | |
|---------------------------|-----------------------|
| Indulgentiam plen- | I grant to thee a |
| ariam et remissionem | Plenary Indulgence |
| omnium peccatorum | and remission of all |
| tibi concedo, in no- | thy sins, in the name |
| mine Patris et Filii ✠ | of the Father, etc. |
| et Spiritus Sancti. Amen. | |
| Amen. | |

APPENDIX.

BLESSING OF THE CORD OF S. FRANCIS.

| | |
|--------------------|-----------------------|
| V. Adjutorium nos- | V. Our help is in |
| trum in nomine Do- | the name of the Lord. |
| mini. | |

R. Qui fecit cœlum
et terram.

V. Domine, exaudi
orationem meam.

R. Et clamor meus
ad te veniat.

V. Dominus vobis-
cum.

R. Et cum spiritu
tuo.

R. Who made heav-
en and earth.

V. O Lord, hear my
prayer.

R. And let my cry
come unto Thee.

V. The Lord be
with you.

R. And with thy
spirit.

Oremus.

Let us Pray.

Omnipotens et mi-
sericors Deus, oramus
immensam clementiam
tuam, ut hanc chor-
dam (*vel* has chordas)
benedicere ✠ et sanc-
tificare ✠ digneris, ut
quicumque sub invo-
catione S. Francisci
ea cinctus fuerit (*vel*
cincti fuerint), et mi-
sericordiam tuam im-
ploraverit (*vel* implor-
averint) veniam et in-
dulgentiam tuæ sanc-
tæ misericordiæ con-
sequatur (*vel* conse-
quantur).

O Almighty and
merciful God, we be-
seech Thy infinite
clemency, that Thou
wouldst deign to
bless and sanctify this
cord, that, whosoever,
under the invocation
of S. Francis, shall be
girded with it, and
shall implore Thy
goodness, may obtain
pardon and indul-
gence of Thy gracious
mercy.

| | |
|---|--|
| <p>Deus, qui ut servum redimeres, Filium tuum per manus impi- orum ligari voluisti, benedic ✠ quæsumus, cingulum istud: et præsta: ut famulus tuus, qui (<i>vel</i> famula tua, quæ) hoc pœniten- tiæ ligamine præcin- gitur, vinculorum ejusdem Domini Nos- tri Jesu Christi per- petuo memor existat, tuisque semper obse- quiis alligatum (<i>vel</i> alligatam) se esse cog- noscat. Per eundem Dominum nostrum, etc.</p> | <p>O God, who, in or- der that the slave might be set free, wouldst have Thy Son to be bound by the hands of impious men, bless, we be- seech Thee, this gir- dle, and grant that Thy servant, who is girded with this cinc- ture of penance, may be always mindful of the cords of the same our Lord Jesus Christ, and ever acknowledge himself bound to Thy service. Through the same our Lord, etc.</p> |
|---|--|

R. Amen.

R. Amen.

*The Priest sprinkles the Cord with Holy Wa-
ter, and invests the person with it, saying :*

| | |
|---|--|
| <p>Accipe chordam B. P. N. Francisci, ut sint lumbi tui præ- cincti, in signum con- tinentiæ et castitatis.</p> | <p>Receive the cord of our Blessed Father Francis, that thy loins may be girt, as a sign of continency and</p> |
|---|--|

In nomine Patris, et Filii ✠, et Spiritus Sancti. In the name of the Father, etc.

R. Amen.

R. Amen.

Oremus.

Let us Pray.

Deus, qui Petro Apostolo tuo, significans qua morte clarificaturus esset Deum, prædixisti ipsum in senectute ab alio fore cingendum; famulum tuum (*vel* famulam tuam) quem (*vel* quam) cingulo nostræ Fraternitatis præcingimus, tua, quæsumus, charitate præcinge, tui nominis salutari metu constringe, et cor ejus alliga tuorum ligamine mandatorum, ut auxilio gratiæ tuæ liberatus (*vel* liberata) a mundo, tuoque victus (*vel* vincta) servitio, in devotione, quam assumit, usque in finem jugiter perseveret. Qui vivis et

O God, who didst foretell to Thy Blessed Apostle Peter that, in his old age, he would be girded by another, signifying by what death he should glorify God; we beseech Thee, that Thou wouldst gird with Thy charity Thy servant whom we now gird with the cord of our Fraternity; restrain him by the salutary fear of Thy name; and bind him with the bond of Thy commandments, that being delivered, with the help of Thy grace, from the slavery of the world, and firmly attached to Thy service he may steadfastly

regnas in sæcula sæculorum.

persevere to the end in this devotion of the cord which he is now embracing. Who livest and reignest, etc.

R. Amen.

R. Amen.

If there be more than one receiving the Cord, the Priest will use the plural number instead of the singular.

He then says :

Ego auctoritate qua fungor, et mihi concessa est, recipio te (*vel vos*) et suscipio ad participationem omnium bonorum spiritualium, quæ in toto Ordine Seraphici Patris nostri Francisci ex gratia Dei habentur. In nomine Patris, et Filii ✠, et Spiritus Sancti. Amen.

I, by the authority granted to me, receive and admit you to the participation of all the spiritual goods which, through the grace of God, are enjoyed in the whole Order of our Seraphic Father S. Francis; in the name of the Father, etc. Amen.

Benedictio Dei omnipotentis, Patris et Filii ✠ et Spiritus Sancti, descendat super te (*vel vos*) et maneat semper.

May the blessing of Almighty God, Father, Son, and Holy Ghost, descend upon you and remain for ever.

R. Amen.

R. Amen.

VI.

The Little Office
OF
THE BLESSED VIRGIN.

PRAYERS THAT MAY BE SAID BEFORE EACH
OFFICE.

N. B. These, as also similar prayers at the commencement of the subsequent hours, form no part of the Office.

OPEN, O Lord, my mouth to bless Thy holy name; cleanse my heart from all vain, bad, and distracting thoughts; enlighten my understanding, inflame my will, that I may worthily, attentively, and devoutly recite this Office of the Blessed Virgin Mary, and deserve to be heard in the presence of Thy divine Majesty: through Christ our Lord. R. Amen.

O Lord, I offer these hours to Thee in union with that divine intention with

which Thou Thyself, whilst on earth, didst render praises to God.

AFTER EACH OFFICE.

Everlasting praise, honor, power, and glory be given by all creatures to the most holy and undivided Trinity, to the Humanity of our crucified Lord Christ Jesus, to the fruitful purity of the most blessed and most glorious Mary ever Virgin, and to the company of all the Saints; and may we obtain the remission of all our sins through all eternity! . Amen.

V. Blessed is the womb of the Virgin Mary, that bore the Son of the eternal Father.

R. And blessed are the paps that gave suck to Christ our Lord.

Our Father, etc. Hail Mary, etc.

NOTE.—To all who recite the above prayer with devotion at the end of the Office, the Holy Father, Pope Leo X., grants the remission of all faults committed through human frailty whilst reciting it.

BEFORE MATINS AND LAUDS.

O divine and adorable Lord Jesus Christ, who hast graciously redeemed us by Thy bitter passion and death : I offer

these Matins and Lauds to Thy honor and glory ; and most humbly beseech Thee through the vile treatment Thou didst receive from the Jews, who dragged Thee to the courts of the impious high priests, where Thou wast falsely accused, smitten on the face, called a blasphemer, and declared guilty of death ; through the cruel torments, the blows, the bruises, and unheard-of injuries, which Thou didst endure during the whole night ; to grant us resignation and silence under all calumnies, detractions, and sufferings, for the love of Thee, and to give us grace never to return injury for injury, but to practise the truly Christian revenge of overcoming evil with good, to do good to those who hate us, to bless those who curse us, and to pray for those who persecute and calumniate us. Amen.

Matins.

Hail Mary (*in secret*).

V. Thou wilt open my lips, ✠ O Lord.

R. And my mouth shall show forth Thy praise.

V. O God, ✠ come to my assistance.

R. O Lord, make haste to help me.

Glory be to the Father, etc. Alleluia at all the hours.

From Septuagesima to Easter, instead of Alleluia, is said.

Praise be to Thee, O Lord, King of everlasting glory.

Invitatory.

Hail Mary, full of grace, the Lord is with thee.

Hail Mary, full of grace, the Lord is with thee.

In the time of Easter, Alleluia is added at the end of the Invitatory, Antiphons, Versicles, and Responsories.

Psalm 94. Venite, exultemus.

V. Come, let us praise the Lord with joy; let us joyfully sing to God our Saviour. Let us come before His presence with thanksgiving; and make a joyful noise to Him with psalms.

R. Hail Mary, full of grace, the Lord is with thee.

V. For the Lord is a great God, and a great King above all gods. For the Lord will not cast off His people. For in His hand are all the ends of the earth; and the heights of the mountains are His.

R. The Lord is with thee.

V. For the sea is His, and He made it: and His hands formed the dry land.

Come, let us adore and fall down, and weep before the Lord that made us. For He is the Lord our God: and we are the people of His pasture, and the sheep of His hand.

R. Hail Mary, full of grace, the Lord is with thee.

V. To-day if you shall hear His voice, harden not your hearts. As in the provocation, according to the day of temptation in the wilderness: where your fathers tempted me, they proved me, and saw my works.

R. The Lord is with thee.

V. Forty years long was I offended with that generation and I said: these always err in their hearts. And these men have not known my ways: so I swore in my wrath, they shall not enter into my rest.

R. Hail Mary, full of grace, the Lord is with thee.

V. Glory be to the Father, etc.

R. The Lord is with thee.

V. Hail Mary, full of grace, the Lord is with thee.

The Lord is with thee.

Hail, Mary, full of grace, the Lord is with thee.

HYMN.

The Lord, whom earth, and sea, and sky,
With one adoring voice proclaim;
Who rules them all in majesty;
Enclosed Himself in Mary's frame.

Lo! in an humble Virgin's womb,
O'ershadowed by Almighty power;
He whom the stars, and sun, and moon,
Each serve in their appointed hour.

O Mother blest! to whom was given
Within thy body to contain
The Architect of earth and heaven,
Whose hands the universe sustain.

To thee was sent an angel down;
In thee the Spirit was enshrined;
Of thee was born that mighty One,
The long-desired of all mankind.

O Jesu! born of Virgin bright,
Immortal glory be to Thee;
Praise to the Father infinite,
And Holy Ghost eternally.

*Then are said three Psalms, according to the
day of the week.*

FIRST NOCTURN.

On Sunday, Monday, and Thursday.

Anthem. Blessed art thou.

Psaln 8. Domine, Dominus noster.

O Lord, our Lord, how admirable is Thy name in the whole earth !

For Thy magnificence is elevated above the heavens.

Out of the mouth of infants and of sucklings Thou hast perfected praise, because of Thy enemies, that Thou mayest destroy the enemy and the avenger.

For I will behold Thy heavens, the works of Thy fingers : the moon and the stars which Thou hast founded.

What is man that Thou art mindful of him ? or the son of man that Thou visitest him ?

Thou hast made him a little less than the angels : Thou hast crowned him with glory and honor : and hast set him over the works of Thy hands.

Thou hast subjected all things under his feet, all sheep and oxen : moreover the beasts, also, of the field :

The birds of the air and the fishes of the sea, that pass through the paths of the sea.

O Lord, our Lord, how admirable is Thy name in all the earth !

Glory, etc.

Anthem. Blessed art thou among women, and blessed is the fruit of thy womb.

Anthem. Like the choicest myrrh.

Psalm 18. Cœli enarrant.

The heavens show forth the glory of God, and the firmament declareth the work of His hands.

Day to day uttereth speech, and night to night showeth knowledge.

There are no speeches nor languages where their voices are not heard.

Their sound hath gone forth into all the earth; and their words unto the ends of the world.

He hath set His tabernacle in the sun: and He as a bridegroom coming out of His bride-chamber:

Hath rejoiced as a giant to run the way: His going out is from the end of heaven.

And His circuit even to the end thereof: and there is no one that can hide himself from His heat.

The law of the Lord is unspotted, converting souls: the testimony of the Lord is faithful, giving wisdom to little ones.

The justices of the Lord are right, rejoicing hearts: the commandment of the Lord is lightsome, enlightening the eyes.

The fear of the Lord is holy, enduring

forever and ever : the judgments of the Lord are true, justified in themselves.

More to be desired than gold and many precious stones : and sweeter than honey and the honey-comb.

For Thy servant keepeth them, and in keeping them there is a great reward.

Who can understand sins? from my secret ones cleanse me, O Lord : and from those of others, spare Thy servant.

If they shall have no dominion over me, then shall I be without spot : and I shall be cleansed from the greatest sin.

And the words of my mouth shall be such as may please : and the meditation of my heart always in Thy sight.

O Lord, my helper and my redeemer.
Glory be to the Father, etc.

Anthem. Like choicest myrrh thou hast yielded an odor of sweetness, O holy Mother of God.

Anthem. Before the couch.

Psalm 23. Domini est terra.

The earth is the Lord's and the fulness thereof : the world and all they that dwell therein. For He hath founded it upon the seas, and hath prepared it upon the rivers.

Who shall ascend into the mountain of

the Lord? or who shall stand in His holy place?

The innocent in hands and clean of heart, who hath not taken his soul in vain, nor sworn deceitfully to his neighbor.

He shall receive a blessing from the Lord, and mercy from God his Saviour. This is the generation of them that seek Him, of them that seek the face of the God of Jacob.

Lift up your gates, O ye princes, and be ye lifted up, O eternal gates: and the King of glory shall enter in.

Who is this King of glory? The Lord, who is strong and mighty: the Lord mighty in battle.

Lift up your gates, O ye princes, and be ye lifted up, O eternal gates: and the King of glory shall enter in.

Who is this King of glory? The Lord of hosts, He is the King of glory.

Glory be to the Father, etc.

Anthem. Before the couch of this Virgin, sing often unto us sweet chants with solemnity.

V. Grace is poured forth on thy lips.

R. Therefore God hath blessed thee forever.

Our Father, etc.

The Versicles, Absolution, Lessons, etc., as at the end of the Third Nocturn, page 295.

SECOND NOCTURN.

These three Psalms following are said on Tuesday and Friday.

Anthem. In thy comeliness.

Psalm 44. Eructavit cor meum.

My heart hath uttered a good word :
I speak my works to the King.

My tongue is the pen of a scrivener
that writeth swiftly.

Thou art beautiful in form, above the
sons of men : grace is poured abroad on
thy lips : therefore hath God blessed
thee forever.

Gird thy sword upon thy thigh, O
thou most mighty.

With thy comeliness, and thy beauty
set out, proceed prosperously, and reign.

Because of truth and meekness and
justice : and Thy right hand shall con-
duct thee wonderfully.

Thy arrows are sharp : under Thee
shall peoples fall, into the hearts of the
King's enemies.

Thy throne, O God, is forever and
ever : the sceptre of Thy kingdom is a
sceptre of uprightness.

Thou hast loved justice and hated iniquity : therefore, O God, thy God, hath anointed thee with the oil of gladness above thy fellows.

Myrrh and stacte and cassia perfume thy garments from the ivory houses ; out of which the daughters of kings have delighted thee in thy glory.

The queen stood on thy right hand in gilded clothing surrounded with variety.

Hearken, O daughter, and see, and incline thy ear : and forget thy people, and thy father's house.

And the King shall greatly desire thy beauty : for He is the Lord thy God, and Him they shall adore.

And the daughters of Tyre with gifts : yea, all the rich among the people shall entreat thy countenance.

All the glory of the king's daughter is within, in golden borders, clothed round about with varieties.

After her shall virgins be brought to the king : her neighbors shall be brought to thee.

They shall be brought with gladness and rejoicing : they shall be brought into the temple of the king.

Instead of thy fathers, sons are born

to thee : thou shalt make them princes over all the earth.

They shall remember thy name throughout all generations.

Therefore shall peoples praise thee forever, yea, forever and ever.

Glory be to the Father, etc.

Anthem. In thy comeliness and thy beauty go forth, proceed prosperously and reign.

Anthem. God shall help her.

Psalm 45. Deus noster refugium.

Our God is our refuge and strength : a helper in troubles which have found us exceedingly.

Therefore we will not fear, when the earth shall be troubled and the mountains shall be removed into the heart of the sea.

Their waters roared, and were troubled, the mountains were troubled with His strength.

The stream of the river maketh the city of God joyful : the Most High hath sanctified His own tabernacle.

God is in the midst thereof, it shall not be moved : God will help it in the morning early.

Nations were troubled, and kingdoms

were bowed down : He uttered His voice, and the earth trembled.

The Lord of armies is with us : the God of Jacob is our protector.

Come, and behold ye the works of the Lord : what wonders He hath done upon earth : making wars to cease even to the end of the earth.

He shall destroy the bow, and break the weapons : and the shield He shall burn in the fire.

Be still and see that I am God : I will be exalted among the nations, and I will be exalted in the earth.

The Lord of armies is with us : the God of Jacob is our protector.

Glory be to the Father, etc.

Anthem. God shall help her with His countenance ; God is in the midst of her, she shall not be moved.

Anthem. Our dwelling in Thee.

Psalm 86. Fundamenta ejus.

The foundations thereof are in the holy mountains. The Lord loveth the gates of Sion above all the tabernacles of Jacob.

Glorious things are said of thee, O city of God.

I will be mindful of Rahab and of Babylon knowing me.

Behold the foreigners and Tyre, and the people of the Ethiopians, these were there.

Shall not Sion say : This man and that man is born in her? and the Highest himself hath founded her.

The Lord shall tell in His writings of peoples and of princes, of them that have been in her.

The dwelling in thee is as it were of all rejoicing.

Glory be to the Father, etc.

Anthem. Our dwelling in thee is as of all those that rejoice, O Holy Mother of God.

V. Grace is poured forth on thy lips.

R. Therefore God hath blessed thee forever.

Our Father, etc.

The Absolution : By the prayers and merits, etc., as follows, p. 295, with the rest.

The Versicles, Absolution, Lessons, etc., as at the end of the Third Nocturn, p. 295.

THIRD NOCTURN.

On Wednesday and Saturday.

Anthem. Rejoice, O Virgin Mary.

Psalm 95. Cantate Domino.

Sing ye to the Lord a new canticle:
sing to the Lord, all the earth.

Sing ye to the Lord, and bless His
name: show forth His salvation from
day to day.

Declare His glory among the Gentiles
His wonders among all people.

For the Lord is great, and exceedingly
to be praised: He is to be feared above
all gods.

For all the gods of the Gentiles are
devils: but the Lord made the heavens.

Praise and beauty are before Him:
holiness and majesty in His sanctuary.

Bring ye to the Lord, O ye kindreds
of the Gentiles, bring ye to the Lord
glory and honor: bring to the Lord
glory unto His name.

Bring up sacrifices and come into His
courts: adore ye the Lord in His holy
court.

Let all the earth be moved at His
presence: say ye among the Gentiles:
the Lord hath reigned.

For he hath corrected the world, which
shall not be moved: he will judge the
people with justice.

Let the heavens rejoice, and let the
earth be glad: let the sea be moved, and

the fulness thereof: the fields and all things that are in them shall be joyful.

Then shall all the trees of the woods rejoice before the face of the Lord, because He cometh, because He cometh to judge the earth.

He shall judge the world with justice, and the people with His truth.

Glory be to the Father, etc.

Anthem. Rejoice, O Virgin Mary, thou alone hast destroyed all heresies in all the world.

Anthem. Vouchsafe.

Psalm 96. Dominus regnavit.

The Lord hath reigned; let the earth rejoice: let many islands be glad.

Clouds and darkness are round about Him: justice and judgment are the establishment of His throne.

A fire shall go before Him, and shall burn His enemies round about.

His lightnings have shone forth to the world: the earth saw, and trembled.

The mountains melted like wax, at the presence of the Lord: at the presence of the Lord, all the earth.

The heavens declared His justice: and all people saw His glory.

Let them be all confounded that adore

graven things, and that glory in their idols.

Adore Him, all ye His angels: Sion heard, and was glad.

And the daughters of Juda rejoiced, because of Thy judgments, O Lord:

For Thou art the most high Lord over all the earth: Thou art exalted exceedingly above all gods.

You that love the Lord, hate evil: the Lord preserveth the souls of His saints: He will deliver them out of the hand of the sinner.

Light is risen to the just, and joy to the right of heart.

Rejoice, ye just, in the Lord: and give praise to the remembrance of His holiness.

Glory be to the Father, etc.

Anthem. Vouchsafe that I may praise thee, O sacred Virgin: g ve me strength against thine enemies.

Anthem. After childbirth.

In Advent.

Anthem. The angel of the Lord.

Psalm 97. Cantate Domino.

Sing ye to the Lord a new canticle: because He hath done wonderful things.

His right hand hath wrought for Him salvation, and His arm is holy.

The Lord hath made known His sal-

vation : He hath revealed His justice in the sight of the Gentiles.

He hath remembered His mercy, and His truth toward the house of Israel.

All the ends of the earth hath seen the salvation of our God.

Sing joyfully to God, all the earth : make melody, rejoice, and sing.

Sing praise to the Lord on the harp, on the harp and with the voice of a psalm : with long trumpets and sound of cornet.

Make a joyful noise before the Lord, our king : let the sea be moved and the fulness thereof ; the world, and them that dwell therein.

The rivers shall clap their hands, the mountains shall rejoice together at the presence of the Lord : because He cometh to judge the earth.

He shall judge the world with justice, and the people with equity.

Glory be to the Father, etc.

Anthem. After childbirth, thou didst remain a pure Virgin : intercede for us, O Mother of God.

In Advent.

Anthem. The angel of the Lord declared unto Mary, and she conceived of the Holy Ghost. Alleluia.

V. Grace is poured abroad on thy lips.

R. Therefore hath God blessed thee forever.

Our Father (*in secret*).

V. And lead us not into temptation.

R. But deliver us from evil. Amen.

The Absolution.

By the prayers and merits of the blessed Mary, ever Virgin, and of all the Saints, may the Lord bring us to the kingdom of heaven.

R. Amen.

V. Pray, Father, a blessing.

The Blessing.

May the Virgin Mary, with her loving Child, bless us.

R. Amen.

First Lesson.

Ecclus 24: 11-13.

In all these I sought rest, and I shall abide in the inheritance of the Lord. Then the Creator of all things gave His orders, and said to me: and He that made me, rested in my tabernacle, and He said to me: Let thy dwelling be in Jacob, and thy inheritance in Israel, and take root in my elect. But Thou, O Lord, have mercy on us.

R. Thanks be to God.

R. O holy and Immaculate Virgin, with what praises I shall extol thee, I know not: *For He whom the heavens could not contain, rested in thy bosom.

V. Blessed art thou among women, and blessed is the fruit of thy womb. For He whom the heavens could not contain, rested in thy bosom.

V. Pray, Father, a blessing.

The Blessing.

May the Virgin of virgins herself intercede for us with the Lord!

R. Amen.

Second Lesson.

Ecclus 24: 15, 16.

And so was I established in Sion, and in the holy city likewise I rested: and my power was in Jerusalem. And I took root in an honorable people and in the portion of my God, His inheritance: and my abode is in the full assembly of saints. But Thou, Lord, have mercy on us.

R. Thanks be to God.

R. Blessed art thou, O Virgin Mary, who didst bear the Lord, the Creator of the world: *Thou wast the Mother of Him who made thee, and remainest a virgin forever.

V. Hail Mary, full of grace, the Lord is with thee. Thou wast the Mother of Him who made thee, and remainest a virgin forever.

V. Glory be to the Father, and to the Son, and to the Holy Ghost. Thou wast the Mother of him who made thee, and remainest a virgin for ever.

When the Te Deum is not said, this last part, beginning from "Glory be to the Father," is omitted.

V. Pray, Father, a blessing.

The Blessing.

Through the Virgin Mother may the Lord grant unto us salvation and peace!

R. Amen.

Third Lesson.

Ecclus 24: 17-20.

I was exalted like a cedar in Libanus, and as a cypress-tree on Mount Sion. I was exalted like a palm-tree in Cades, and as a rose-plant in Jericho; as a fair olive-tree in the plains, and as a plane-tree by the water in the streets, was I exalted. I gave a sweet smell like cinnamon, and aromatical balm: I yielded

a sweet odor like the best myrrh. But Thou, Lord, have mercy on us.

R. Thanks be to God.

The following Responsory is said, when the Te Deum is omitted.

R. Surely thou art happy, O holy Virgin Mary, and most worthy of all praise : * For out of thee arose the Sun of Justice, Christ our God.

V. Pray for the people, mediate for the clergy, intercede for the devout female sex. Let all experience thy assistance, whoever celebrate thy holy commemoration. For out of thee arose the Sun of Justice, Christ our God.

V. Glory be to the Father, and to the Son, and to the Holy Ghost. For out of thee arose the Sun of Justice, Christ our God.

The Hymn Te Deum is said from Christmas to Septuagesima Sunday, and from Easter-Day to Advent. And when it is said, the preceding Responsory is omitted, and in the Second Responsory, Glory be to the Father, is said as above. But in Advent, and from Septuagesima to Easter, it is not said, except on the Feasts of the Blessed Virgin Mary.

Te Deum.

We praise Thee, O God : we acknowledge Thee to be the Lord.

All the earth doth worship Thee: the Father everlasting.

To Thee all angels cry aloud: the heavens and all the powers therein;

To Thee cherubim and seraphim: continually do cry;

Holy, holy, holy: Lord God of Sabaoth,

Heaven and earth are full: of the majesty of Thy glory.

The glorious choir of the Apostles: praise Thee.

The admirable company of the Prophets: praise Thee.

The white-robed army of Martyrs: praise Thee.

The holy Church throughout all the world: doth acknowledge Thee.

The Father: of an infinite majesty.

Thy adorable, true: and only Son.

Also the Holy Ghost: the Comforter.

Thou art the King of Glory: O Christ.

Thou art the everlasting Son: of the Father.

When Thou tookest upon Thee to deliver man: Thou didst not abhor the Virgin's womb.

When Thou hadst overcome the sting of death: Thou didst open the kingdom of heaven to all believers.

Thou sittest at the right hand of God: in the glory of the Father.

We believe that Thou shalt come: to be our Judge.

We pray Thee, therefore, help Thy servants: whom Thou hast redeemed with Thy precious blood.

Make them to be numbered with Thy Saints: in glory everlasting.

O Lord, save Thy people: and bless Thine inheritance.

Govern them: and lift them up for ever.

Day by day: we magnify Thee.

And we praise Thy name for ever: yea, for ever and ever.

Vouchsafe, O Lord, this day: to keep us without sin.

O Lord, have mercy upon us: have mercy upon us.

O Lord, let Thy mercy be showed upon us: as we have hoped in Thee.

O Lord, in Thee have I hoped: let me not be confounded for ever

The following Lessons are said in Advent, and on the Feast of the Annunciation.

Absolution and First Blessing, as above, p. 295.

First Lesson.

Luke 1 : 26-28.

The Angel Gabriel was sent from God into a city of Galilee, called Nazareth, to a virgin espoused to a man whose name was Joseph, of the house of David: and the Virgin's name was Mary. And the angel being come in, said unto her: Hail, full of grace, the Lord is with thee: blessed art thou among women. But Thou, Lord, have mercy on us.

R. Thanks be to God.

R. The Angel Gabriel sent to Mary, a virgin espoused to Joseph, announcing to her the word, and the virgin was afraid at the light. Fear not, Mary, thou hast found grace with the Lord: * Behold, thou shalt conceive, and bear a son, and He shall be called the Son of the Most High.

V. The Lord God shall give unto Him the throne of David His father, and He shall reign in the house of Jacob for ever. Behold, thou shalt conceive, etc.

Second Blessing, as above, p. 296.

Second Lesson.

Luke 1 : 29-33.

Who having heard was troubled at his saying, and thought with herself what manner of salutation this should be. And the Angel said to her: Fear not, Mary, for thou hast found grace with God. Behold, thou shalt conceive in thy womb and shalt bring forth a son, and thou shalt call his name Jesus. He shall be great, and shall be called the Son of the Most High, and the Lord God shall give unto Him the throne of David his father, and he shall reign in the house of Jacob for ever; and of his kingdom there shall be no end. But thou, Lord, have mercy on us.

R. Thanks be to God.

R. Hail, Mary, full of grace, the Lord, is with thee. * The Holy Ghost shall come upon thee, and the power of the Most High shall overshadow thee: for the Holy which shall be born of thee shall be called the Son of God.

V. How shall this be done, seeing I know not man? And the angel answering said unto her: The Holy Ghost shall come upon thee, etc.

Third Blessing, as above, p. 297.

Third Lesson.

Luke 1 : 34-38.

And Mary said to the Angel: How shall this be done, because I know not man? And the Angel answering said to her: The Holy Ghost shall come upon thee, and the power of the Most High shall overshadow thee. And therefore also the Holy Which shall be born of thee shall be called the Son of God. And behold, thy cousin Elizabeth, she also hath conceived a son in her old age, and this is the sixth month with her, that is called barren; because no word shall be impossible with God. And Mary said: Behold the handmaid of the Lord, be it done to me according to thy word. But Thou, Lord, have mercy on us.

R. Thanks be to God.

R. Receive, O Virgin Mary, the word which hath been communicated to thee by the Lord through the angel: thou shalt conceive, and bear a son, who shall be both God and man: * That thou mayest be called blessed among all women.

V. Yea, thou shalt bear a son, and shalt suffer no detriment in thy virginity; thou shalt be with child, and shalt become a mother, remaining ever a virgin

undefiled. That thou mayest be called, etc.

V. Glory be to the Father, and to the Son, and to the Holy Ghost. That thou mayest be called, etc.

Lauds.

Hail Mary (*in secret*).

V. O God, ✠ come to my assistance.

R. O Lord, make haste to help me.

Glory, etc.

Office 1. From the Purification to Advent.

Anthem. Mary was taken up.

Office 2. In Advent.

Anthem. The Angel.

Office 3. From Christmas to the Purification.

Anthem. O marvellous intercourse !

Psalm 92. Dominus regnavit.

The Lord hath reigned, He is clothed with beauty: the Lord is clothed with strength, and hath girded Himself.

For He hath established the world: which shall not be moved.

Thy throne is prepared from old: Thou art from everlasting.

The floods have lifted up, O Lord:
the floods have lifted up their voice.

The floods have lifted up their waves:
with the noise of many waters.

Wonderful are the surges of the sea;
wonderful is the Lord on high.

Thy testimonies are become exceedingly credible;
holiness becometh Thy house, O Lord, unto length of days.

Glory be to the Father, etc.

Office 1.

Anthem. Mary was taken up into heaven,
the angels rejoice, and with praises
bless the Lord.

Anthem. The Virgin Mary.

Office 2.

Anthem. The Angel Gabriel was sent
to Mary, a virgin espoused to Joseph.

Anthem. Hail, Mary.

Office 3.

Anthem. O marvellous intercourse! the
Creator of mankind, taking a body with
a living soul, vouchsafed to be born of a
virgin: and becoming man without man's
concurrence, bestowed upon us His deity.

Anthem. When thou wast born.

Psalm 99. Jubilate Deo.

Sing joyfully to God, all the earth:
serve ye the Lord with gladness.

Come in before His presence: with exceeding great joy.

Know ye that the Lord He is God: He made us, and not we ourselves.

We are His people, and the sheep of His pasture: go ye into His gates with praise, into His courts with hymns; and give glory to Him.

Praise ye His name, for the Lord is sweet, His mercy endureth for ever: and His truth to generation and generation.

Glory be to the Father, etc.

Office 1.

Anthem. The Virgin Mary was taken up to the heavenly chamber, where the King of kings sitteth on His starry throne.

Anthem. We run.

Office 2.

Anthem. Hail, Mary, full of grace, the Lord is with thee: blessed art thou among women.

Anthem. Fear not, Mary.

Office 3.

Anthem. When Thou wast born of a virgin, after an ineffable manner, then were the Scriptures fulfilled. Thou didst come down like rain upon the fleece, that Thou mightest save mankind: we praise Thee, O our God.

Anthem. In the bush which Moses.

Psalm 62. Deus Deus meus.

O God, my God, to Thee do I watch at break of day.

For Thee my soul hath thirsted: for Thee my flesh, O how many ways:

In a desert land, and where there is no way and no water: so in the sanctuary have I come before Thee, to see Thy power and Thy glory.

For Thy mercy is better than life Thee my lips shall praise.

Thus will I bless Thee all my life long and in Thy name I will lift up my hands.

Let my soul be filled as with marrow and fatness: and my mouth shall praise Thee with joyful lips.

If I have remembered Thee upon my bed, I will meditate on Thee in the morning: because Thou hast been my helper.

And I will rejoice under the covert of

Thy wings : my soul hath stuck close to Thee: thy right hand hath received me.

But they have sought my soul in vain, they shall go into the lower parts of the earth. They shall be delivered into the hands of the sword, they shall be the portions of foxes.

But the King shall rejoice in God, all they shall be praised that swear by Him : because the mouth is stopped of them that speak wicked things.

Psalm 66. Deus misereatur.

May God have mercy on us, and bless us : may He cause the light of His countenance to shine upon us, and may He have mercy on us.

That we may know Thy way upon earth: Thy salvation in all nations.

Let people confess to Thee, O God: let all people give praise to Thee.

Let the nations be glad and rejoice: for Thou judgest the peoples with justice, and directest the nations upon earth.

Let the peoples, O God, confess to Thee : let all the people give praise to Thee : the earth hath yielded her fruit.

May God, our own God, bless us, may

God bless us: and all the ends of the earth fear Him.

Glory be to the Father, etc.

Office 1.

Anthem. We run to the odor of thy ointments: the young maidens have loved Thee exceedingly.

Anthem. Thou, O daughter.

Office 2.

Anthem. Fear not, Mary, thou hast found grace with the Lord: behold, thou shalt conceive, and bear a son. Alleluia.

Anthem. The Lord shall give unto Him.

Office 3.

Anthem. In the bush which Moses saw unconsumed, we acknowledge thy admirable virginity preserved: intercede for us, O Mother of God.

Anthem. The root of Jesse hath budded.

The Song of the three Children.

Dan. 3:57-88. Benedicite.

All ye works of the Lord, bless the Lord: praise and exalt Him above all for ever.

O ye angels of the Lord, bless the Lord: O ye heavens, bless the Lord.

O all ye waters, that are above the heavens, bless the Lord: O all ye powers of the Lord, bless the Lord.

O ye sun and moon, bless the Lord: O ye stars of heaven, bless the Lord.

O every shower and dew, bless ye the Lord: O all ye spirits of God, bless the Lord.

O ye fire and heat, bless the Lord: O ye cold and heat, bless the Lord.

O ye dews and hoar-frost, bless the Lord: O ye frost and cold, bless the Lord.

O ye ice and snow, bless the Lord: O ye nights and days, bless the Lord.

O ye light and darkness, bless the Lord: O ye lightnings and clouds, bless the Lord.

O let the earth bless the Lord: let it praise and exalt him above all for ever.

O ye mountains and hills, bless the Lord: O all ye things that spring up in the earth, bless the Lord.

O ye fountains, bless the Lord: O ye seas and rivers, bless the Lord.

O ye whales, and all that move in the waters, bless the Lord: O all ye fowls of the air, bless the Lord.

O all ye beasts and cattle, bless the Lord: O ye sons of men, bless the Lord.

O let Israel bless the Lord: let them praise and exalt him above all, for ever.

O ye priests of the Lord, bless the Lord: O ye servants of the Lord, bless the Lord.

O ye spirits and souls of the just, bless the Lord: O ye holy and humble of heart, bless the Lord.

O Ananias, Azarias, and Misael, bless ye the Lord: praise and exalt Him above all for ever.

Let us bless the Father, and the Son, with the Holy Ghost: praise and exalt Him above all forever.

Blessed art Thou, O Lord, in the firmament of heaven, and praised, and glorified, and exalted above all forever.

[*The Glory be to the Father, etc., is omitted.*]

Office 1.

Anthem. Thou, O daughter, art blessed of the Lord, for through thee have we been made partakers of the fruit of life.

Anthem. Thou art fair

Office 2.

Anthem. The Lord shall give unto him the seat of David his father, and he shall reign forever.

Anthem. Behold the handmaid of the Lord.

Office 3.

Anthem. The root of Jesse hath budded, a star hath arisen out of Jacob; a virgin hath borne the Saviour; we praise thee, O our God.

Anthem. Behold Mary.

Psalm 148. Laudate Dominum.

Praise ye the Lord from the heavens: praise ye Him in the high places.

Praise ye Him, all His angels: praise ye Him, all His hosts.

Praise ye Him, O sun and moon; praise Him, all ye stars and light.

Praise Him, ye heavens of heavens: and let all the waters that are above the heavens, praise the name of the Lord.

For He spoke, and they were made: He commanded, and they were created.

He hath established them forever, and for ages of ages: He hath made a decree, and it shall not pass away.

Praise the Lord from the earth, ye dragons, and all ye deeps.

Fire, hail, snow, ice, stormy winds, which fulfill His word:

Mountains, and all hills, fruitful trees, and all cedars:

Beasts and all cattle: serpents, and feathered fowls.

Kings of the earth, and all peoples: princes and all judges of the earth:

Young men, and maidens: let the old with the young praise the name of the Lord: for His name alone is exalted.

The praise of Him is above heaven and earth: and He hath exalted the horn of His people.

A Hymn to all His saints: to the children of Israel, a people approaching to Him.

Psalm 149. Cantate Domino.

Sing ye to the Lord a new canticle: let His praise be in the church of the saints.

Let Israel rejoice in Him that made him: and let the children of Sion be joyful in their King.

Let them praise His name in choir: let them sing to Him with the timbrel and the psaltery.

For the Lord is well pleased with His people: and He will exalt the meek unto salvation.

The saints shall rejoice in glory: they shall be joyful in their beds.

The high praises of God shall be in their mouth: and two-edged swords in their hands:

To execute vengeance upon the nations, chastisements among the peoples.

To bind their kings with fetters, and their nobles with manacles of iron.

To execute upon them the judgment that is written: this glory is to all His saints.

Psalm 150. Laudate Dominum in sanctis.

Praise ye the Lord in His holy places: praise ye Him in the firmament of His power.

Praise ye Him for His mighty acts: praise ye Him according to the multitude of His greatness.

Praise Him with sound of trumpet: praise Him with psaltery and harp.

Praise Him with timbrel and choir: praise Him with strings and organ.

Praise Him on high-sounding cymbals: praise Him on cymbals of joy: Let every spirit praise the Lord.

Glory be to the Father, etc.

Office 1.

Anthem. Thou art fair and comely, O daughter of Jerusalem: terrible as an army set in array.

Office 2.

Anthem. Behold the handmaid of the Lord: be it done unto me according to thy word.

Office 3.

Anthem. Behold Mary hath borne us the Saviour, whom John beholding, exclaimed: Behold the Lamb of God; behold Him who taketh away the sins of the world. Alleluia.

The Little Chapter.

Office 1 and 3. Cant. 6:8.

The daughters saw her, and declared her most blessed: the queens, and they praised her.

R. Thanks be to God.

Office 2. Isa. 11:1, 2.

There shall come forth a rod out of the root of Jesse, and a flower shall rise up out of his root: and the Spirit of the Lord shall rest upon him.

R. Thanks be to God.

HYMN.

O Queen of all the virgin choir!
Enthroned above the starry sky,

Who with pure milk from thy own
breast

Thy own Creator didst supply.

What man had lost in hapless Eve,
Thy sacred womb to man restores;
Thou to the wretched here beneath
Hast open'd Heaven's eternal doors.

Hail, O refulgent Hall of light !
Hail, Gate sublime of Heaven's high
King !

Through thee redeem'd to endless life,
Thy praise let all the nations sing.

O Jesu ! born of Virgin bright
Immortal glory be to thee;
Praise to the Father infinite,
And Holy Ghost eternally.

V. Blessed art thou among women.

R. And blessed is the fruit of thy
womb.

Office 1.

Anthem. O blessed Mother of God.

In Paschal time.

Anthem. O Queen of heaven.

Office 2.

Anthem. The Holy Ghost.

Office 3.

Anthem. A wonderful mystery.

The Benedictus, or Canticle of Zachary,

Luke. 1: 68, 79.

Blessed be the Lord God of Israel: because He hath visited, and wrought the redemption of His people.

And hath raised up a horn of salvation to us: in the house of David His servant.

As He spoke by the mouth of His holy prophets: who are from the beginning.

Salvation from our enemies: and from the hand of all that hate us.

To perform mercy to our fathers: and to remember His holy testament.

The oath which He swore to Abraham our father: that He would grant to us:

That being delivered from the hand of our enemies: we may serve Him without fear,

In holiness and justice before Him: all our days.

And thou, child, shalt be called the prophet of the Highest: for thou shalt go before the face of the Lord to prepare His ways.

To give knowledge of salvation to His people: unto the remission of their sins.

Through the bowels of the mercy of our God: in which the orient from on high hath visited us.

To enlighten them that sit in darkness, and in the shadow of death: to direct our feet into the way of peace.

Glory, etc.

Office 1.

Anthem. O blessed Mother of God, Mary ever Virgin, temple of the Lord, sanctuary of the Holy Ghost; thou alone, without example, wast well-pleasing to our Lord Jesus Christ: pray for the people, mediate for the clergy, intercede for the devoted female sex.

In Paschal time.

Anthem. Queen of heaven, rejoice, alleluia. For He whom thou wast meet to bear, alleluia. Hath arisen as He said, alleluia. Pray to God for us, alleluia.

Office 2.

Anthem. The Holy Ghost shall come upon thee, Mary; fear not, thou shalt bear in thy womb the Son of God. Alleluia.

Lord, have mercy. Christ, have mercy. Lord, have mercy.

V. O Lord, hear my prayer.

R. And let my cry come unto thee.

Let us pray.

O God, who wast pleased that Thy Word, at the message of an angel, should take flesh in the womb of the blessed Virgin Mary; grant to us, Thy humble servants, that, as we believe her to be truly the Mother of God, we may be assisted also by her intercessions with Thee. Through the same Christ our Lord.

R. Amen.

Office 3.

Anthem. A wonderful mystery is declared to-day: new things are wrought in nature; God is made man. What He was He hath remained, and what He was not He hath assumed, suffering neither confusion nor division.

Lord, have mercy. Christ, have mercy. Lord, have mercy.

V. O Lord, hear my prayer.

R. And let my cry come unto Thee.

Let us pray.

O God, who, by the fruitful virginity of blessed Mary, hast given to mankind the rewards of eternal salvation; grant, we beseech Thee, that we may experience her intercession for us, through whom we have received the author of life, our Lord Jesus Christ Thy Son. Who liveth and

reigneth with Thee in the unity of the
Hcly Ghost God, world without end.

R. Amen.

COMMEMORATION OF THE SAINTS.

Office 1 and 3.

Anthem. O all ye saints of God, vouch-
safe to intercede for our salvation, and
that of all mankind.

V. Rejoice in the Lord, and be giad,
O ye just.

R. And glory, all ye that are right of
heart

Let us pray.

Protect Thy people, O Lord, and pre-
serve them by Thy continual defence,
who trust in the patronage of Peter and
Paul, and all Thy other apostles.

Let all Thy Saints, we beseech Thee,
O Lord, assist us everywhere; that, while
we honor their merits, we may experience
their patronage: grant us Thy peace in
our times, and repel all wickedness from
Thy Church: dispose our way, our acts,
and wills, and those of all Thy servants,
in the good success of Thy salvation: ren-
der to our benefactors everlasting bless-
ings, and to all the faithful departed

grant eternal rest. Through our Lord,
etc.

V. O Lord, hear my prayer.

R. And let my cry come unto Thee.

V. Let us bless the Lord.

R. Thanks be to God.

V. May the souls of the faithful,
through the mercy of God, rest in peace.

R. Amen.

Office 2.

Anthem. Behold, the Lord shall come,
and all His Saints with Him, and in that
day there shall be a great light. Alleluia.

V. Behold, the Lord shall appear upon
a shining cloud.

R. And with Him thousands of Saints.

Let us pray.

Visit, O Lord, we beseech Thee, and
purify our consciences; that Jesus Christ
Thy Son our Lord, when He cometh with
all His Saints, may find in us a mansion
prepared for Him. Who liveth and
reigneth, etc.

R. Amen.

V. O Lord, hear my prayer.

R. And let my cry come unto Thee.

V. Let us bless the Lord.

R. Thanks be to God.

V. May the souls of the faithful through the mercy of God, rest in peace.

R. Amen.

[If any of the other Hours be recited immediately in order what follows is not said here, but at the end of the last Hour.]

Our Father (*in secret*).

V. May the Lord give us His peace.

R. And life everlasting. Amen.

Then is said one of the Antiphons of the Blessed Virgin, according to the season. The Antiphon is to be said kneeling, both here and at the end of Compline, except in Paschal time, when it is to be said standing.

From Compline on the Feast of the Purification to None on Holy Saturday, inclusively.

THE ANTIPHON.

Hail, O Queen of Heav'n enthron'd !
Hail, by angels mistress own'd !
Root of Jesse ! Gate of morn !
Whence the world's true Light was born.
Glorious Virgin, joy to thee,
Loveliest whom in heaven they see;
Fairest thou where all are fair !
Plead with Christ our sins to spare.

V. Vouchsafe that I may praise thee,
O sacred Virgin.

R. Give me strength against thine enemies.

Let us pray.

Grant, O merciful God, support to our frailty; that we who commemorate the holy Mother of God, may, by the help of her intercession, arise from our iniquities. Through the same Christ our Lord, etc.

R. Amen.

V. May the divine assistance remain always with us.

R. Amen.

In Paschal time.

THE ANTIPHON.

Joy to thee, O Queen of Heaven; alleluia.
He whom thou wast meet to bear; alleluia.
As He promis'd hath arisen; alleluia.
Pour for us to Him thy prayer; alleluia.

V. Rejoice and be glad, O Virgin Mary:
alleluia.

R. For the Lord hath risen indeed:
alleluia.

Let us pray.

O God, who didst vouchsafe to give joy to the world through the resurrection

of Thy Son our Lord Jesus Christ; grant, we beseech thee, that, through His Mother, the Virgin Mary, we may obtain the joys of everlasting life. Through the same Christ, etc.

R. Amen.

V. May the divine assistance remain always with us.

R. Amen.

From the Feast of the Holy Trinity to Advent.

THE ANTIPHON.

Mother of mercy, hail, O gentle Queen!
Our life, our sweetness, and our hope,
all hail!

Children of Eve,
To thee we cry from our sad banishment;

To thee we send our sighs,
Weeping and mourning in this tearful
vale.

Come, then, our Advocate;
Oh, turn on us those pitying eyes of
thine:

And our long exile past,
Show us at last

Jesus, of thy pure womb the fruit divine.
O Virgin Mary, mother blest,
O sweetest, gentlest, holiest!

V. Pray for us, O holy Mother of God.

R. That we may be made worthy of the promises of Christ.

Let us pray.

O almighty, everlasting God, who, by the co-operation of the Holy Ghost, didst prepare the body and soul of Mary, glorious Virgin and Mother, to become the worthy habitation of Thy Son; grant that we may be delivered from instant evils and from everlasting death by her pious intercession, in whose commemoration we rejoice. Through the same Christ, etc.

R. Amen.

V. May the divine assistance remain always with us.

R. Amen.

From Advent to the Purification.

Office 2 and 3.

THE ANTIPHON.

Mother of Christ ! hear thou thy people's cry,
Star of the deep, and Portal of the sky !
Mother of Him who thee from nothing made,
Sinking we strive, and call to thee for aid:

Oh, by that joy which Gabriel brought
to thee,
Thou Virgin first and last, let us Thy
mercy see.

In Advent.

V. The angel of the Lord announced
unto Mary.

R. And she conceived of the Holy
Ghost.

Let us pray.

Pour forth, we beseech Thee, O Lord,
Thy grace into our hearts; that we, to
whom the incarnation of Christ Thy Son
was made known by the message of an
angel, may, by His passion and cross, be
brought to the glory of His resurrection.
Through the same Christ our Lord.

R. Amen.

From Christmas-day to the Purification.

V. After child-birth thou didst remain
a pure virgin.

R. Intercede for us, O Mother of God.

Let us pray.

O God, Who, by the fruitful virginity
of blessed Mary, hast given to mankind

the rewards of eternal salvation; grant, we beseech Thee, that we may experience her intercession for us, through whom we have received the author of life, our Lord Jesus Christ, Thy Son. Who liveth, etc.

R. Amen.

V. May the divine assistance remain always with us.

R. Amen.

Our Father (secretly).

Prime.

Hail Mary.

V. O God, come to my assistance.

R. O Lord, make haste to help me.

Glory, etc.

HYMN.

Remember, O Creator Lord!

That in the Virgin's sacred womb
Thou wast conceived, and of her flesh
Didst our mortality assume.

Mother of grace, O Mary blest!

To thee, sweet fount of love, we fly;
Shield us through life, and take us hence
To thy dear bosom when we die.

O Jesus! born of Virgin bright,
Immortal glory be to Thee!
Praise to the Father infinite,
And Holy Ghost eternally.
Amen.

Office 1. From the Purification to Advent.

Anthem. Mary was taken up.

Office 2. In Advent.

Anthem. The angel.

Office 3. From Christmas-day to the Purification.

Anthem. O marvellous intercourse!

Psalm 53. Deus, in nomine tuo.

Save me, O God, by Thy name : and
judge me in Thy strength.

O God, hear my prayer : give ear to
the words of my mouth.

For strangers have risen up against
me : and the mighty have sought after
my soul : and they have not set God be-
fore their eyes.

For behold, God is my helper : and the
Lord is the protector of my soul.

Turn back the evils upon my enemies :
and cut them off in Thy truth.

I will freely sacrifice to Thee, and will give praise, O God, to Thy name, because it is good.

For Thou hast delivered me out of all trouble: and my eye hath looked down upon my enemies.

Glory be to the Father, etc.

Psalm 84. Benedixisti Domine.

Lord, Thou hast blessed my land :
Thou hast turned away the captivity of Jacob.

Thou hast forgiven the iniquity of Thy people: Thou hast covered all their sins.

Thou hast mitigated all Thy anger:
Thou hast turned away from the wrath of Thy indignation.

Convert us, O God, our Saviour, and turn off Thy anger from us.

Wilt Thou be angry with us forever?
or wilt Thou extend Thy wrath from generation to generation?

Thou wilt turn, O God, and bring us to life: and Thy people shall rejoice in Thee.

Show us, O Lord, Thy mercy: and grant us Thy salvation.

I will hear what the Lord God will

speak in me: for He will speak peace unto His people:

And unto His saints: and unto them that are converted to the heart.

Surely His salvation is near to them that fear Him: that glory may dwell in our land.

Mercy and truth have met each other: justice and peace have kissed.

Truth is sprung out of the earth: and justice hath looked down from heaven.

For the Lord will give goodness: and our earth shall yield her fruit.

Justice shall walk before Him: and shall set His steps in the way.

Glory be to the Father, etc.

Psalm 116. Laudate Dominum.

O praise the Lord, all ye nations: praise Him all ye peoples.

For His mercy is confirmed upon us: and the truth of the Lord remaineth forever.

Glory be to the Father, etc.

Office 1.

Anthem. Mary was taken up into heaven: the angels rejoice, and with praises bless the Lord.

Office 2.

Anthem. The angel Gabriel was sent to Mary, a virgin espoused to Joseph.

Office 3.

Anthem. O marvellous intercourse! the Creator of mankind, taking a body with a living soul, vouchsafed to be born of a virgin; and becoming man without man's concurrence bestowed upon us His deity.

THE LITTLE CHAPTER.

Office 1 and 3. Cant. 6 : 9.

Who is she that cometh forth as the morning rising, fair as the moon, bright as the sun, terrible as an army set in array?

R. Thanks be to God.

V. Vouchsafe that I may praise thee, O sacred Virgin.

R. Give me strength against thine enemies.

Lord, have mercy. Christ, have mercy
Lord, have mercy.

V. O Lord, hear my prayer.

R. And let my cry come unto Thee.

From the Purification to Advent.

Let us pray.

O God, who didst vouchsafe to choose

the chaste chamber of the blessed Virgin Mary to dwell therein; grant, we beseech Thee, that fortified with her defence, we may find our joy in taking part in her commemoration. Who livest and reignest, etc.

R. Amen.

V. O Lord, hear my prayer.

R. And let my cry come unto Thee.

V. Let us bless the Lord.

R. Thanks be to God.

V. May the souls of the faithful, through the mercy of God, rest in peace.

R. Amen.

From Christmas to the Purification.

Let us pray.

O God, Who, by the fruitful virginity of the blessed Mary, hast given to mankind the rewards of eternal salvation; grant, we beseech Thee, that we may experience her intercession, through whom we have received the author of life, our Lord Jesus Christ. Who livest and reignest, etc.

R. Amen.

V. O Lord, hear, etc. (as above).

THE LITTLE CHAPTER.

Office 2. Is. 7: 14, 15.

Behold a virgin shall conceive and bear a son, and His name shall be called Emmanuel: He shall eat butter and honey, that He may know to refuse the evil, and to choose the good.

R. Thanks be to God.

V. Vouchsafe that I may praise thee,
O sacred Virgin.

R. Give me strength against thine enemies.

Lord, have mercy. Christ, have mercy.
Lord, have mercy.

V. O Lord, hear my prayer.

R. And let my cry come unto Thee.

Let us pray.

O God, who wast pleased that Thy Word, at the message of an angel, should take flesh in the womb of the blessed Virgin Mary; grant to us, Thy humble servants, that, as we believe her to be truly the Mother of God, we may be assisted also by her intercessions with Thee. Through the same Lord, etc.

R. Amen.

V. O Lord, hear my prayer.

R. And let my cry come unto Thee.

V. Let us bless the Lord.

R. Thanks be to God.

V. May the souls of the faithful,
through the mercy of God, rest in peace.

R. Amen.

Gierce.

Hail Mary.

V. O God, come to our assistance.

R. O Lord, make haste to help us.

Glory, etc.

HYMN.

Remember, O Creator Lord !

That in the Virgin's sacred womb
Thou wast conceived, and of her flesh
Didst our mortality assume.

Mother of grace, O Mary blest !

To thee, sweet fount of love, we fly ;
Shield us through life, and take us hence
To thy dear bosom, when we die.

O Jesus ! born of Virgin bright,

Immortal glory be to thee !

Praise to the Father infinite,

And Holy Ghost eternally.

Amen.

Office 1.

Anthem. The Virgin Mary.

Office 2.

Anthem. Hail Mary.

Office 3.

Anthem. When thou wast born.

Psalm 119. Ad Dominum.

In my trouble I cried to the Lord and He heard me.

O Lord, deliver my soul from wicked lips, and a deceitful tongue.

What shall be given to Thee, or what shall be added to Thee, to a deceitful tongue?

The sharp arrows of the mighty, with coals that lay waste.

Woe is me, that my sojourning is prolonged ! I have dwelt with the inhabitants of Cedar : my soul hath been long a sojourner.

With them that hated peace I was peaceful : when I spoke to them, they fought against me without cause.

Glory be to the Father, etc.

Psalm 120. Levavi oculos.

I have lifted up my eyes to the mountains, from whence help shall come to me.

My help is from the Lord, who made heaven and earth.

May He not suffer thy foot to be moved :
neither let him slumber that keepeth
thee.

Behold, he shall neither slumber nor
sleep that keepeth Israel.

The Lord is thy keeper : the Lord is
thy protection upon thy right hand.

The sun shall not burn thee by day ;
nor the moon by night.

The Lord keepeth thee from all evil :
may the Lord keep thy soul.

May the Lord keep thy coming in and
thy going out : from henceforth, now
and forever.

Glory be to the Father, etc.

Psalm 121. *Lætatus sum in his.*

I rejoiced at the things that were said
to me : We shall go into the house of
the Lord.

Our feet were standing in thy courts,
O Jerusalem.

Jerusalem, which is built as a city,
which is compact together.

For thither did the tribes go up, the
tribes of the Lord : the testimony of Is-
rael, to praise the name of the Lord.

Because there seats have sat in judg-
ment, seats upon the house of David.

Pray ye for the things that are for the

peace of Jerusalem : and abundance for them that love thee.

Let peace be in thy strength : and abundance in thy towers.

For the sake of my brethren and of my neighbors, I spoke peace of thee:

Because of the house of the Lord our God, I have sought good things for thee.

Glory be to the Father, etc.

Office 1.

Anthem. The Virgin Mary was taken up to the heavenly chamber, where the King of kings sitteth on His starry throne.

Office 2.

Anthem. Hail Mary, full of grace, the Lord is with thee : blessed art thou among women.

Office 3.

Anthem. When Thou wast born of a Virgin, after an ineffable manner, then were the Scriptures fulfilled. Thou didst come down like rain upon the fleece, that Thou mightest save mankind : we praise Thee, O our God.

THE LITTLE CHAPTER.

Office 1 and 3. Ecclus. 24:15.

And so was I established in Sion, and

in the holy city likewise I rested, and my power was in Jerusalem.

R. Thanks be to God.

V. Grace was poured forth on thy lips.

R. Therefore hath God blessed thee forever.

Lord, have mercy. Christ, have mercy. Lord, have mercy.

V. O Lord, hear my prayer.

R. And let my cry come unto Thee.

Let us pray.

O God, who, by the fruitful virginity of blessed Mary, hast given to mankind the rewards of eternal salvation; grant, we beseech Thee, that we may experience her intercession, through whom we have received the author of life, our Lord Jesus Christ. Who livest and reignest, etc.

R. Amen.

V. O Lord, hear my prayer.

R. And let my cry come unto Thee.

V. Let us bless the Lord.

R. Thanks be to God.

V. May the souls of the faithful, through the mercy of God, rest in peace.

R. Amen.

THE LITTLE CHAPTER.

Office 2. Is. 11 : 1, 2.

There shall come forth a rod out of the root of Jesse, and a flower shall rise up out of his root, and the Spirit of the Lord shall rest upon Him.

R. Thanks be to God.

V. Grace was poured forth on thy lips.

R. Therefore hath God blessed thee forever.

Lord, have mercy. Christ, have mercy. Lord, have mercy.

V. O Lord, hear my prayer.

R. And let my cry come unto Thee.

Let us pray.

O God, who wast pleased that Thy Word, at the message of the angel, should take flesh in the womb of the blessed Virgin Mary ; grant to us, Thy humble servants, that, as we believe her to be truly the Mother of God, we may be assisted also by her intercessions with Thee. Through the same Lord, etc.

R. Amen.

V. O Lord, hear my prayer.

R. And let my cry come unto Thee.

V. Let us bless the Lord.

R. Thanks be to God.

V. May the souls of the faithful,
through the mercy of God, rest in peace.

R. Amen.

Sext.

Hail Mary.

V. O God, come to my assistance.

R. O Lord, make haste to help me.

Glory, etc.

HYMN.

Remember, O Creator Lord !

That in the Virgin's sacred womb
Thou wast conceived, and of her flesh
Didst our mortality assume.

Mother of grace, O Mary blest !

To thee, sweet fount of love, we fly:
Shield us through life, and take us hence
To thy dear bosom when we die.

O Jesus ! born of Virgin bright,

Immortal glory be to thee !

Praise to the Father infinite,
And Holy Ghost eternally.

Amen.

Office 1.

Anthem. We run.

Office 2.

Anthem. Fear not, Mary.

Office 3.

Anthem. In the bush which Moses saw.

Psalm 122. Ad te levavi.

To Thee have I lifted up my eyes,
Who dwellest in heaven.

Behold, as the eyes of servants are on
the hands of their masters;

As the eyes of the handmaid are on
the hands of her mistress: so are our eyes
unto the Lord our God, until He have
mercy on us.

Have mercy on us, O Lord, have mercy
on us: for we are greatly filled with con-
tempt:

For our soul is greatly filled: we are a re-
proach to the rich, and contempt to the
proud.

Glory be to the Father, etc.

Psalm 123. Nisi quia Dominus.

If it had not been that the Lord was
with us, let Israel now say: if it had not
been that the Lord was with us.

When men rose up against us, perhaps
they had swallowed us up alive.

When their fury was enkindled against
us, perhaps the water had swallowed us
up.

Our soul hath passed through a torrent: perhaps our soul had passed through a water insupportable.

Blessed be the Lord, Who hath not given us to be a prey to their teeth.

Our soul hath been delivered, as a sparrow out of the snare of the fowlers.

The snare is broken, and we are delivered.

Our help is in the name of the Lord, Who made heaven and earth.

Glory be to the Father, etc.

Psalm 124. Qui confidunt.

They that trust in the Lord shall be as Mount Sion: he shall not be moved forever that dwelleth in Jerusalem.

Mountains are round about it: so the Lord is round about His people from henceforth, now, and forever.

For the Lord will not leave the rod of sinners upon the lot of the just: that the just may not stretch forth their hands to iniquity.

Do good, O Lord, to those that are good, and to the upright of heart.

But such as turn aside into bonds the Lord shall lead out with the workers of iniquity: peace upon Israel.

Glory be to the Father, etc.

Office 1.

Anthem. We run to the odor of Thy ointments: the young maidens have loved Thee exceedingly.

Office 2.

Anthem. Fear not, Mary, thou hast found grace with the Lord: behold, thou shalt conceive and bear a son. Alleluia.

Office 3.

Anthem. In the bush which Moses saw unconsumed, we acknowledge thy admirable virginity preserved: intercede for us, O Mother of God.

THE LITTLE CHAPTER.

Office 1 and 3. Ecclus. 24:16.

And I took root in an honorable people, and in the portion of my God his inheritance: and my abode is in the full assembly of Saints.

R. Thanks be to God.

V. Blessed art thou among women.

R. And blessed is the fruit of thy womb.

Lord, have mercy. Christ, have mercy. Lord, have mercy.

V. O Lord, hear my prayer.

R. And let my cry come unto Thee.

From the Purification to Advent.

Let us pray.

Grant, O most merciful God, a support to our frailty, that we who commemorate the holy Mother of God, may, by the assistance of her intercession, arise from our iniquities. Through the same Lord.

R. Amen.

V. O Lord, hear my prayer.

R. And let my cry come unto Thee.

V. Let us bless the Lord.

R. Thanks be to God.

V. May the souls of the faithful, through the mercy of God, rest in peace.

R. Amen.

From Christmas to the Purification.

Let us pray.

O God, Who, by the fruitful virginity of the blessed Mary, hast given to mankind the rewards of eternal salvation; grant, we beseech Thee, that we may be sensible of her intercession, through whom we have received the author of life, our Lord Jesus Christ. Who liveth and reigneth, etc.

R. Amen.

V. O Lord, hear, etc. (as above).

THE LITTLE CHAPTER.

Office 2. Luke 1: 32, 33.

The Lord God shall give unto Him the throne of David His father: and He shall reign in the house of Jacob forever, and of His kingdom there shall be no end.

R. Thanks be to God.

V. Blessed art thou, etc. (as above).

Let us pray.

O God, Who wast pleased that Thy Word, at the message of an angel, should take flesh in the womb of the blessed Virgin Mary; grant to us, Thy humble servants, that, as we believe her to be truly the mother of God, we may be assisted also by her intercessions with Thee. Through the same Lord, etc.

R. Amen.

V. O Lord, hear, etc. (as above).

None.

Hail Mary.

V. O God, come to my assistance.

R. O Lord, make haste to help me.

Glory, etc.

HYMN.

Remember, O Creator Lord !

That in the Virgin's sacred womb
Thou wast conceived, and of her flesh
Didst our mortality assume.

Mother of grace, O Mary blest !

To thee, sweet fount of love, we fly ;
Shield us through life, and take us hence
To thy dear bosom, when we die.

O Jesus ! born of Virgin bright,
Immortal glory be to thee !

Praise to the Father infinite,
And Holy Ghost eternally.
Amen.

Office 1.

Anthem. Thou art fair.

Office 2.

Anthem. Behold the handmaid.

Office 3.

Anthem. Behold Mary.

Psalm 125. In convertendo.

When the Lord brought back the captivity of Sion : we became like men comforted.

Then was our mouth filled with gladness: and our tongue with joy.

Then shall they say among the Gentiles: The Lord hath done great things for them.

The Lord hath done great things for us: we are become joyful.

Turn again our captivity, O Lord, as a stream in the south.

They that sow in tears shall reap in joy.

Going they went and wept, casting their seeds,

But coming they shall come with joyfulness, carrying their sheaves.

Glory be to the Father, etc.

Psalm 126. Nisi Dominus.

Except the Lord build the house, they labor in vain that build it.

Except the Lord keep the city, he watcheth in vain that keepeth it.

It is vain for you to rise before light: rise ye after you have sitten, ye that eat the bread of sorrow.

When he shall give sleep to his beloved: behold children are the inheritance of the Lord: their reward, the fruit of the womb.

As arrows in the hand of the mighty:

so the children of them that have been shaken.

Blessed is the man that hath filled his desire with them: he shall not be confounded when he shall speak to his enemies in the gate.

Glory be to the Father, etc.

Psalm 127. Beati omnes.

Blessed are all they that fear the Lord: that walk in His ways.

For thou shalt eat the labors of thy hands: blessed art thou, and it shall be well with thee.

Thy wife shall be as a fruitful vine, on the sides of thy house.

Thy children as olive plants round about thy table.

Behold, thus shall the man be blessed that feareth the Lord.

May the Lord bless thee out of Sion: and mayest thou see the good things of Jerusalem all the days of thy life.

And mayest thou see thy children's children and peace upon Israel.

Glory be to the Father, etc.

Office 1.

Anthem. Thou art fair and comely, O

daughter of Jerusalem: terrible as an army set in array.

Office 2.

Anthem. Behold the handmaid of the Lord: be it done unto me according to Thy word.

Office 3.

Anthem. Behold, Mary hath born us the Saviour, whom John beholding, exclaimed: Behold the Lamb of God, behold Him who taketh away the sins of the world. Alleluia.

The Little Chapter.

Office 1 and 3. Ecclus. 24: 19, 20.

By the water in the streets, like cinnamon and aromatic balm, I gave a sweet fragrance: like cinnamon and aromatical balm, I yielded a sweet odor like the best myrrh.

R. Thanks be to God.

V. After child-birth Thou didst remain a pure virgin.

R. Intercede for us, O Mother of God.

Lord, have mercy. Christ, have mercy.
Lord, have mercy.

V. O Lord, hear my prayer.

R. And let my cry come unto Thee.

From the Purification to Advent.

Let us pray.

Forgive, O Lord, we beseech Thee, the offences of Thy servants; that we, who are unable to please Thee by our own acts, may be saved by the intercession of the Mother of Thy Son, Jesus Christ our Lord. Through the same Lord, etc.

R. Amen.

V. O Lord, hear my prayer.

R. And let my cry come unto Thee.

V. Let us bless the Lord.

R. Thanks be to God.

V. May the souls of the faithful, through the mercy of God, rest in peace.

R. Amen.

In Advent.

Let us pray.

O God, who, by the fruitful virginity of the blessed Mary, hast given to mankind the rewards of eternal salvation; grant, we beseech Thee, that we may experience her intercession, through whom we have received the author of life, Thy

Son, Jesus Christ our Lord. Who liveth and reigneth with Thee, etc.

R. Amen.

V. O Lord, hear, etc. (*as above*).

The Little Chapter.

Office 3. Is. 7: 14, 15.

Behold, a Virgin shall conceive and bear a son, and His name shall be called Emmanuel: He shall eat butter and honey, that He may know to refuse the evil, and to choose the good.

R. Thanks be to God.

V. The angel of the Lord announced unto Mary.

R. And she conceived of the Holy Ghost.

Lord, have mercy. Christ, have mercy.
Lord, have mercy.

V. O Lord, hear my prayer.

R. And let my cry come unto Thee.

Let us pray.

O God, Who wast pleased that Thy Word, at the message of an angel, should take flesh in the womb of the blessed Virgin Mary; grant to us, Thy humble servants, that, as we believe her to be truly the Mother of God, we may be as-

sisted also by her intercessions with Thee
Through the same Lord, etc.

R. Amen.

V. O Lord, hear, etc. (*as above*).

Vespers.

Hail Mary.

V. O God, come to my assistance.

R. O Lord, make haste to help me.

Glory, etc.

Office 1.

Anthem. While the king.

Office 2.

Anthem. The angel Gabriel was sent.

Office 3.

Anthem. O marvellous intercourse!

Psalm 109. Dixit Dominus.

The Lord said to my Lord: Sit
Thou at my right hand:

Until I make Thy enemies: Thy
footstool.

The Lord will send forth the rod of
Thy power out of Sion: rule Thou in the
midst of Thy enemies.

With Thee is the principality in the
day of Thy strength, in the brightness

of the Saints: from the womb, before the day-star, I begot Thee.

The Lord hath sworn, and He will not repent: Thou art a priest forever according to the order of Melchisedec.

The Lord at Thy right hand: hath broken kings in the day of His wrath.

He shall judge among the nations, He shall fill ruins, He shall crush the heads in the land of many.

He shall drink of the torrent in the way: therefore shall He lift up the head.

Glory be to the Father, etc.

Office 1.

Anthem. While the king was reposing, my spikenard yielded the odor of sweetness.

Anthem. His left hand.

Office 2.

Anthem. The angel Gabriel was sent to Mary, a virgin espoused to Joseph.

Anthem. Hail Mary.

Office 3.

Anthem. O marvellous intercourse! the Creator of mankind, taking a body with a living soul, vouchsafed to be born of a virgin: and becoming man without

man's concurrence bestowed upon us His deity.

Anthem. When Thou wast born.

Psalm 112. Laudate, pueri.

Praise the Lord, ye children: praise ye the name of the Lord.

Blessed be the name of the Lord, from henceforth, now and forever.

From the rising of the sun unto the going down of the same, the name of the Lord is worthy of praise.

The Lord is high above all nations: and His glory above the heavens.

Who is like the Lord our God, Who dwelleth on high, and looketh down on the low things in heaven and in earth?

Raising up the needy from the earth, and lifting up the poor out of the dung-hill.

That He may place him with princes, with the princes of His people.

Who maketh a barren woman to dwell in a house, the joyful mother of children.

Glory be to the Father, etc.

Office 1.

Anthem. His left hand under my head, and His right hand shall embrace me.

Anthem. I am black.

Office 2.

Anthem. Hail Mary, full of grace, the Lord is with Thee: blessed art Thou among women. Alleluia.

Anthem. Fear not, Mary.

Office 3.

Anthem. When Thou wast born of a virgin, after an ineffable manner, then were the Scriptures fulfilled. Thou didst come down like rain upon the fleece, that Thou mightest save mankind: we praise Thee, O our God.

Anthem. In the bush which Moses saw.

Psalm 121. Lætatus sum in his (*as on page 336*).

Office 1.

Anthem. I am black, but beautiful, O daughters of Jerusalem: therefore hath the king loved me, and brought me into his chamber.

Anthem. Now is the winter past.

Office 2.

Anthem. Fear not, Mary, thou hast found grace with the Lord: behold, thou shalt conceive and bear a son.

Anthem. The Lord shall give unto him.

Office 3.

Anthem. In the bush which Moses saw unconsumed, we acknowledge thy admirable virginity preserved: intercede for us, O Mother of God.

Anthem. The root of Jesse hath budded.

Psalm 126. Nisi Dominus (*as on page 347.*)

Office 1.

Anthem. Now is the winter past, the rain is over and gone: ar se, my beloved, and come.

Anthem. Thou art become beautiful.

Office 2.

Anthem. The Lord God shall give unto him the throne of David his father, and he shall reign forever.

Anthem. Behold the hand-maid of the Lord.

Office 3.

Anthem. The root of Jesse hath budded, the star hath arisen out of Jacob; a virgin hath borne the Saviour: we praise Thee, O our God.

Anthem. Behold Mary.

Psalm 147. Lauda, Jerusalem.

Praise the Lord, O Jerusalem: praise thy God, O Sion.

Because He hath strengthened the bolts of thy gates: He hath blessed thy children within thee.

Who hath placed peace in thy borders: and filleth thee with the fat of corn.

Who sendeth forth His speech to the earth: His word runneth swiftly.

Who giveth snow like wool: scattereth mists like ashes.

He sendeth His ice like morsels: who shall stand before His cold?

He shall send out His word, and shall melt them: His wind shall blow, and the waters shall run.

Who declareth His word to Jacob: His justices and His judgments to Israel.

He hath not done in like manner to every nation: and His judgments He hath not made manifest to them.

Glory be to the Father, etc.

Office 1.

Anthem. Thou art become beautiful and sweet in thy delights, O holy Mother of God.

Office 2.

Anthem. Behold the handmaid of the Lord: be it done unto me according to thy word.

Office 3.

Anthem. Behold, Mary hath borne us the Saviour, whom John beholding, exclaimed, saying: Behold the Lamb of God; behold Him who taketh away the sins of the world. Alleluia.

The Little Chapter.

Office 1 and 3. Eccclus. 24: 14.

From the beginning, and before the world was I created, and unto the world to come I shall not cease to be, and in the holy dwelling-place I have ministered before him.

R. Thanks be to God.

The Little Chapter.

Office 2. Is. 11: 1, 2.

There shall come forth a rod out of the root of Jesse, and a flower shall rise up out of his root, and the Spirit of the Lord shall rest upon Him.

R. Thanks be to God.

HYMN.

Gentle Star of ocean
Portal of the sky!
Ever Virgin Mother
Of the Lord most high!

Oh! by Gabriel's Ave,
Uttered long ago,
Eva's name reversing,
'Stablish peace below.

Break the captive's fetters;
Light on blindness pour,
All our ills expelling,
Every bliss implore.

Show thyself a Mother;
Offer Him our sighs,
Who for us incarnate
Did not thee despise.

Virgin of all virgins!
To thy shelter take us:
Gentlest of the gentle!
Chaste and gentle make us.

Still, as on we journey,
Help our weak endeavor;
Till with thee and Jesus
We rejoice forever.

Through the highest heaven,
 To the Almighty Three,
 Father, Son, and Spirit,
 One same glory be. Amen.

V. Grace was poured forth on Thy lips.

R. Therefore hath the Lord blessed Thee forever.

Office 1.

Anthem. Blessed Mother.

In Paschal time.

Anthem. Queen of heaven.

Office 2.

Anthem. The Holy Ghost.

Office 3.

Anthem. A great mystery of inheritance.

The Magnificat. Luke 1 : 46-55.

My soul doth magnify: the Lord.

And my spirit hath rejoiced: in God my Saviour.

Because He hath regarded the humility of His hand-maid: for behold 'from henceforth all generations shall call me blessed.

Because He that is mighty hath done great things to me: and holy is His name.

And His mercy is from generation unto generations to them that fear Him.

He hath showed might in His arm: He hath scattered the proud in the conceit of their heart.

He hath put down the mighty from their seat: and hath exalted the humble.

He hath filled the hungry with good things: and the rich He hath sent empty away.

He hath received Israel His servant: being mindful of His mercy.

As He spoke to our fathers: to Abraham and to His seed forever.

Glory, etc.

Office 1.

Anthem. Blessed Mother and inviolate Virgin, glorious Queen of the world, intercede for us with the Lord.

In Paschal time.

Anthem. Queen of heaven, rejoice, alleluia. For He whom thou wast meet to bear, alleluia. Hath arisen as He said, alleluia. Pray to God for us, alleluia.

Lord, have mercy. Christ, have mercy.
Lord, have mercy.

V. O Lord, hear my prayer.

R. And let my cry come unto Thee.

Let us pray.

Grant, we beseech Thee, O Lord God, that we, Thy servants, may enjoy perpetual health, both of mind and body; and by the glorious intercession of blessed Mary ever Virgin, may be delivered from present sorrow and attain unto eternal joy. Through our Lord, etc.

R. Amen.

Office 2.

Anthem. The Holy Ghost shall come upon thee, Mary; fear not, thou shalt bear in thy womb the Son of God. Alleluia.

Lord, have mercy. Christ, have mercy.
Lord, have mercy.

V. O Lord, hear my prayer.

R. And let my cry come unto Thee.

Let us pray.

O God, Who wast pleased that Thy Word, at the message of an angel, should take flesh in the womb of the blessed Virgin Mary; grant to Thy humble

servants, that we, who believe her to be truly the Mother of God, may be assisted by her intercessions with Thee. Through the same Christ our Lord.

R. Amen.

Office 3.

Anthem. A great mystery of inheritance: the womb of one that knew not man hath become the temple of God; taking flesh of her He was not defiled: all nations shall come, saying, Glory be to Thee, O Lord.

Lord, have mercy. Christ, have mercy. Lord, have mercy.

V. O Lord, hear my prayer.

R. And let my cry come unto Thee.

Let us pray.

O God, who, by the fruitful virginity of the blessed Mary, hast given to mankind the rewards of eternal salvation; grant, we beseech Thee, that we may experience her intercession for us, through whom we have received the author of life, Thy Son, Jesus Christ, our Lord. Who liveth and reigneth with Thee, etc.

R. Amen.

For the Commemoration of the Saints, etc., see the end of Lauds, page 320.

If the office is ended here one of the Antiphons of the Blessed Virgin is said according to the season.

Compline.

Hail Mary.

V. Convert Thou us, O God our Saviour.

R. And turn away Thine anger from us.

V. O God, come to my assistance.

R. O Lord, make haste to help me.

Glory, etc.

Psalm 128. Sæpe expugnauerunt.

Many a time have they fought against me from my youth: let Israel now say.

Many a time have they fought against me from my youth: but they could not prevail over me.

The wicked have wrought upon my back: they have lengthened their iniquity.

The Lord Who is just, will cut the necks of sinners: let them all be confounded and turn back, that hate Sion.

Let them be as grass upon the tops of houses: which withereth before it be plucked up.

Wherewith the mower filleth not his hand: nor he that gathereth sheaves his bosom.

And they that passed by have not said,

The blessing of the Lord be upon you:
we have blessed you in the name of the
Lord.

Glory be to the Father, etc.

Psalm 129. De profundis.

Out of the depths I have cried to Thee,
O Lord: Lord, hear my voice.

Let Thy ears be attentive to the voice
of my supplication.

If Thou, O Lord, wilt mark iniquities,
Lord, who shall stand?

For with Thee there is merciful for-
giveness: and by reason of Thy law I
have waited for Thee, O Lord.

My soul hath relied on His word; my
soul hath hoped in the Lord.

From the morning watch even until
night, let Israel hope in the Lord.

Because with the Lord there is mercy;
and with Him plentiful redemption.

And He shall redeem Israel from all
his iniquities.

Psalm 130. Domine, non est.

Lord, my heart is not puffed up: nor
are my eyes haughty.

Neither have I walked in great mat-
ters: nor in wonderful things above me.

If I was not humbly minded: but exalted my soul;

As a child that is weaned is toward his mother: so reward in my soul.

Let Israel hope in the Lord: from henceforth, now for ever.

Glory be to the Father, etc.

HYMN.

Remember, O Creator Lord,

That in the Virgin's sacred womb
Thou wast conceived, and of her flesh
Didst our mortality assume.

Mother of grace, O Mary blest!

To thee, sweet fount of love, we fly;
Shield us through life, and take us hence
To thy dear bosom, when we die.

O Jesus! born of Virgin bright,

Immortal glory be to Thee!

Praise to the Father infinite,

And Holy Ghost eternally.

Amen.

Anthem. The Virgin Mary.

THE LITTLE CHAPTER.

Office 1. Ecclus. 24:24.

I am the mother of fair love, and of fear, and of knowledge, and of holy hope.

R. Thanks be to God.

V. Pray for us, O holy Mother of God.

R. That we may be made worthy of the promises of Christ.

Anthem. We fly to thy patronage.

In Paschal time.

Anthem. Queen of heaven.

THE LITTLE CHAPTER.

Office 2. Is. 7: 14, 15.

Behold, a Virgin shall conceive, and bear a son, and His name shall be called Emmanuel: He shall eat butter and honey, that He may know to refuse the evil, and to choose the good.

R. Thanks be to God.

V. The angel of the Lord announced unto Mary.

R. And she conceived of the Holy Ghost.

Anthem. The Holy Ghost.

THE LITTLE CHAPTER.

Office 3. Eccus 24: 24.

I am the mother of fair love, and of fear, and of knowledge, and of holy hope.

R. Thanks be to God.

V. Pray for us, O holy Mother of God.

R. That we may be made worthy of the promises of Christ.

Anthem. A great mystery of inheritance.

The Nunc dimittis. Luke 2 : 29-32.

Now Thou dost dismiss Thy servant,
O Lord, according to Thy word, in peace.

Because my eyes have seen: Thy salvation.

Which Thou hast prepared: before the face of all peoples.

A light to the revelation of the gentiles: and the glory of Thy people Israel.

Glory be to the Father, etc.

Office 1.

Anthem. We fly to thy patronage, O holy Mother of God: despise not our petitions in our necessities; but deliver us always from all dangers, O glorious and blessed Virgin.

In Paschal time.

Anthem. Queen of heaven, rejoice, alleluia. For He whom thou wast meet to bear, alleluia. Hath arisen, as He said, alleluia. Pray for us to God, alleluia.

Lord, have mercy. Christ, have mercy.
 cy. Lord, have mercy.

V. O Lord, hear my prayer.

R. And let my cry come unto Thee.

Let us pray.

Let the glorious intercession of the blessed and glorious Mary ever Virgin, protect us, we beseech Thee, O Lord, and bring us to life everlasting. Through our Lord, etc.

R. Amen.

V. O Lord, hear my prayer.

R. And let my cry come unto Thee.

V. Let us bless the Lord.

R. Thanks be to God.

The Blessing.

May the almighty and merciful Lord, Father, and Son, and Holy Ghost bless and preserve us.

R. Amen.

Office v.

Anthem. The Holy Ghost shall come upon thee, Mary: fear not, thou shalt bear in thy womb the Son of God.

Lord, have mercy. Christ, have mercy.
 cy. Lord, have mercy.

V. O Lord, hear my prayer.

R. And let my cry come unto Thee.

Let us pray.

O God, Who wast pleased that Thy Word, at the message of an angel, should take flesh in the womb of the blessed Virgin Mary; grant to us, Thy humble servants, that, as we believe her to be truly the Mother of God, we may be assisted also by her intercessions with Thee. Through the same Lord, etc.

R. Amen.

V. O Lord, hear my prayer.

R. And let my cry come unto thee.

Office 3.

Anthem. A great mystery of inheritance: the womb of one that knew not man hath become the temple of God; taking flesh of her, He was not defiled: all nations shall come, saying, Glory be to Thee, O Lord.

Lord, have mercy. Christ, have mercy. Lord, have mercy.

V. O Lord, hear my prayer.

R. And let my cry come unto Thee.

Let us pray.

O God, Who, by the fruitful virginity of the blessed Mary, hast given to mankind the rewards of eternal salvation;

grant, we beseech Thee, that we may experience her intercession, through whom we have received the author of life, Thy Son Jesus Christ, our Lord. Who liveth and reigneth with Thee, etc.

R. Amen.

V. O Lord, hear my prayer.

R. And let my cry come unto Thee.

V. Let us bless the Lord.

R. Thanks be to God.

The Blessing.

May the almighty and merciful Lord, Father, and Son, and Holy Ghost, bless and preserve us.

R. Amen.

Then is said one of the Antiphons of the Blessed Virgin, according to the season, as at the end of Lauds, pages 322 to 325.

After the Prayer is said :

V. May the divine assistance remain always with us.

Then are said, secretly, the Our Father, Hail Mary, I believe in God, etc.

VII.

GENERAL DEVOTIONS.

Morning Prayers.

On Awakening.

✠ In the Name of the Father, and of the Son, and of the Holy Ghost. Amen. Jesus and Mary, I offer up to you my body and my soul.

Whilst Arising.

I arise in the name of Jesus Christ, our Lord, Who redeemed me. May He bless, preserve, guide, and guard me from all evil, strengthen me to all good, and lead me to life everlasting. Amen.

As soon as you are sufficiently dressed, kneel down and say the following:

Prayer.

O eternal and adorable Trinity, Father, Son, and Holy Ghost! I adore, bless, and glorify Thy infinite Majesty.

Prostrate in spirit at the foot of Thy throne, I thank Thee for all the blessings I have ever received from Thy pure, gratuitous mercy. I particularly thank Thee for Thy protection during this night, and for having granted me this day to advance in Thy fear and love. It may be my last : therefore, my God, I most earnestly beseech Thee to enable me to avoid sin, and to employ every moment to Thy greater glory and the sanctification of my soul. Amen.

Direction of the Intention.

O my God ! I offer up all the thoughts, words, and deeds of this day for Thy greater glory, and unite them with the sufferings and death of our Lord Jesus Christ : in atonement for my sins, for the conversion of sinners, for our Holy Mother, the Church, and for the suffering souls in purgatory. Moreover, I form the intention of gaining all the indulgences granted for this day, and offer up those applicable to the souls in purgatory for their speedy relief. Finally, I commend myself entirely to the direction of Thy divine providence, accepting joys and sorrows, life and death from Thee, solely desiring that Thou, my

Lord and God, be praised and glorified in everything and forever. Amen.

Prayer.

Lord God, all powerful, Who hast brought me safely to the beginning of this day: protect me by Thy providence, that during its course I may not fall into sin, but that all my thoughts, words, and actions, being directed by Thy holy grace, may lead to the accomplishment of Thy holy will; so that during this life and during the eternity of the life to come, I may, through Thy divine assistance, be delivered and saved, O Saviour of the world! Who livest and reignest one God, world without end. Amen.

O my divine Lord! may the precious robe of innocence, which I received at baptism, be refreshed and purified by sincere repentance and the saving merits of Thy adorable Son, that at the awful moment of my death I may exchange this vesture of dust for the bright garment of immortality.

O suffering Redeemer! may the tortures and humiliations of Thy thorny crown sink deeply into my heart, that, strengthened by Thy grace, I may never

indulge in vanity, nor exceed that moderation, which religion prescribes. May the precious blood and water, which issued from Thy sacred side, O Merciful Jesus ! cleanse my soul from every stain of sin !

An Act of Contrition.

O my God ! I am most heartily sorry for having offended Thy divine Majesty, because I know that sin displeases Thee, and because Thou deservest to be sovereignly loved, adored, and faithfully served. I firmly resolve, with the help of Thy holy grace, never more to offend Thee deliberately, to do all that I can to atone for my sins, and to amend my life. Amen.

An Act of Faith.

O my God ! I most firmly believe in Thee, and in all Thou hast revealed to Thy holy Catholic Church ; because Thou art truth itself, who canst neither deceive nor be deceived. Amen.

An Act of Hope.

O my God ! I most firmly hope in Thee, because of all Thy promises, and trust that Thou wilt give me eternal life,

and the graces necessary to obtain it, through the merits of our dear Lord and Saviour Jesus Christ. Amen.

An Act of Charity.

O my God ! I love Thee more than all things, because Thou art infinite in every perfection, and worthy of all my love : grant that I may daily increase in this divine love, that I may love my neighbor as myself, and prefer death to the loss of Thee by mortal sin. Amen.

An Act of Consecration to the Sacred Heart.

O most amiable Saviour ! desirous of making known to Thee the sentiments of my grateful heart, and of atoning in a manner for my sins, I consecrate myself entirely to Thee, Sacred Heart, and resolve, with the help of Thy grace, never more to sin.

O Sacred Heart of Jesus ! pour forth the fulness of Thy blessings on Thy Holy Church, on all her ministers and children, and especially on our Order. Strengthen the just, convert sinners, assist the dying, relieve the souls in purgatory, and extend the sweet authority of Thy love to all hearts. Amen.

Our Father, Hail Mary, and Apostles'
Creed.

Thy Sacred Heart, O Jesus, I implore,
With love inflame my soul still more and
more !

Prayer to the Blessed Virgin.

O holy Mary, Mother of God, Queen of Angels and of men, I honor and reverence thee with all my heart, and I desire to do so as perfectly as thy divine Son would have thee honored in heaven and on earth. O Mother of Mercy ! I choose thee this day for my mother ; look on me as thy child, and in thy goodness treat me as the object of thy tender mercy. O mother of grace and mercy, refuge of sinners, may I, through thy powerful intercession, be delivered from all sin and preserved from eternal death. Protect me, bless me, and obtain for me from thy divine Son, Jesus, that I may be for ever His true and faithful servant, and do not abandon me, either now or at the hour of my death. Amen.

To our Guardian Angel.

O blessed Angel, to whose care I am committed by the supreme clemency of

God, enlighten, defend and govern me this day : preserve me particularly from sin, and watch over me at the awful moment of my death. Amen.

To our Patron Saint.

O great Saint, whose name I bear, grant me thy special protection in every danger of soul and body ; obtain for me the grace of fidelity to my duties and the virtue I most stand in need of ; above all, an ardent and lasting love for Jesus, my Saviour. Amen.

Mary, my Queen, my Mother ! Remember I am thine own. Keep me, guard me as thy property and possession.

May the Lord bless and preserve me from all danger and sin ! And may the souls of the faithful departed, through the mercy of God, rest in peace. Amen.



Evening Prayers.

Visit, I beseech Thee, O Lord ! this habitation and drive far from it all the snares of the enemy. May Thy holy angels dwell herein to preserve me in peace, and may Thy holy benedictions always remain with me. Through Christ our Lord. Amen.

I adore Thee, O my God! I praise and thank Thee, my sovereign Lord and most liberal benefactor, and I invite all creatures in heaven and on earth to join with me in glorifying Thee for all the benefits of nature and of grace, general and particular, which I have received from Thy infinite goodness and liberality, particularly for my having been preserved to this moment, assisted by Thy holy grace, and delivered by Thy particular protection from the many evils which might have befallen me.

Alas, O my God! how shall I acknowledge all Thy favors, I who am but an ungrateful creature, and who, though overpowered by Thy benefits, cease not to offend Thee. I most humbly beseech Thee to enlighten my understanding, that I may know my faults; to touch my

heart, that I may sincerely detest them, and to strengthen my will, that I may atone for them and amend my life. Amen

Here examine your conscience.

An Act of Contrition.

My Lord and my Creator, my divine Saviour and merciful benefactor, Who hast sacrificed Thy life for my redemption: I am heartily sorry for the sins I have this day committed against Thy adorable majesty. I sincerely detest every sin of my life, particularly those which displease Thee most; and I detest them more for their opposition to Thee, than for the punishment they merit. Receive, O my divine Saviour, the efficacious contrition of Thine own Sacred Heart in atonement for the deficiency of my sorrow; and grant me, through Thy sufferings and death, such sincere detestation of sin, that I may henceforward carefully avoid every occasion of offending Thee, and that I may sincerely confess my sins and perform the penance enjoined me.

Repeat the Acts of Faith, Hope, and Charity.

Prayer to the Blessed Virgin.

O holy Mary, my Queen! I recommend my soul and my body to thy blessed protection, this night and forever, and at the hour of my death. I commit to thee all my hopes and consolations, all my cares and troubles, my life and the end of my life: that through thy merits and intercession, all my works may be disposed according to thy will and the will of thy divine Son. Amen.

Hail Mary.

O holy Mary, My Queen! God has, by His omnipotence, rendered thee most potent, assist me now and at the hour of my death, and ward off from me all influence of evil. Amen. *Hail Mary.*

O holy Mary, my Queen! The Son of God has endowed thee with such wisdom and light, that thy splendor illuminates the heavens: illuminate and preserve my faith, now and at the hour of my death, so that it be not perverted either by error or ignorance. Amen. *Hail Mary.*

O holy Mary, my Queen! The Holy Ghost filled thee with divine love: fill me now and at the hour of my death with that sweetness of love for God, by which all bitterness is turned into sweetness for me. Amen. *Hail Mary.*

N. B. The Blessed Virgin promised to St. Mechtildis her certain assistance at the hour of death to all, who daily recite the above salutations.

St. Bernard's Prayer to the Blessed Virgin.

Remember, O most merciful Virgin! that it has never been heard of in any age, that those who implored thy powerful protection were abandoned by thee: I, therefore, O holy Virgin! animated with the most lively confidence, cast myself at thy sacred feet, most earnestly beseeching thee to adopt me as thy child, to take care of my eternal salvation, and to watch over me at the hour of death. O do not, Mother of the Word incarnate, despise my prayer, but graciously hear and obtain the concession of my petition. Amen.

Prayer to St. Joseph.

O blessed St. Joseph! Into thy hands, which were privileged to touch those of the immaculate Virgin in her holy espousals, and which afterwards carried the Infant Jesus, I commend myself this night. Thou, who wast selected master of the house of Jesus and Mary, be also mine and dispose of me in everything, that I may die happily and live with thee

forever in the house of the Lord, my God.
Amen.

To our Guardian Angel.

O Angel of God! to whose holy care I am committed by the supreme clemency of God: enlighten and govern me this night, defend and preserve me from all sin and danger. Amen.

To St. Francis.

O humble patriarch of the poor, St. Francis! assist thy lowly and unworthy child during this night, and especially in the hour of my death. Amen.

To our Patron Saints.

I recommend and consecrate myself entirely to you, O holy Patrons! Keep vigils of thanksgiving to God for me, whilst I sleep. Defend me from the attacks of the enemy and preserve me from all sin. Offer for me my every breath and pulse in honor and for the glory of the adorable Trinity and implore for me the grace to sleep to-night in the grace of God, to live and to die in it, that I may join you in the glory of heaven and praise Him forever. Amen.

For the Faithful Departed.

Remember, O Lord! in Thy mercy the suffering souls of the faithful departed and vouchsafe them eternal rest. O most merciful Jesus! let Thy sacred blood descend to purgatory, to refresh and relieve all souls there captive. Deliver them, O Lord! from all their pains and let perpetual light shine upon them. Amen.

Our Father, Hail Mary, Apostles' Creed.

May the souls of the faithful departed through the mercy of God rest in peace. Amen!

On retiring:

Mary, when dread death is near,
Let thy presence banish fear.
From the foe thy children screen,
Holy Virgin, Mother, Queen!

Save us, O Lord! whilst awake, keep us whilst asleep: that we may watch with Christ and sleep in peace. Amen.

Into Thy hands, O Lord! I commend my spirit!

Prayers at Holy Mass.

BEFORE MASS.

O divine Jesus! Sacred Victim immolated for the redemption of mankind: I earnestly beseech Thee that I may assist at this adorable Sacrifice with the most lively faith, animated hope, tender love and sincere gratitude. Permit me to follow Thee in spirit through the different stages of Thy sacred Passion, and give me an abundant share of that infinite charity which induced Thee to suffer for my sake.

I offer this divine Sacrifice in commemoration of Thy dolorous Passion, to obtain through its efficacious merits the grace of true and sincere devotion towards Thy sufferings and death. I offer it for Thy greater honor and glory, in thanksgiving for all the benefits Thou hast conferred on me, in atonement and reparation for all the offences against Thee, of which I hitherto was guilty, and to obtain the grace of true amendment and final perseverance. I offer it for the propagation of the true faith, for our holy Mother, the Church, for the Supreme Pontiff, and all the Bishops and Priests,

for all the Orders and Congregations of men and women; for my parents, relations and benefactors, living and dead; for all my enemies and persecutors; for the speedy relief of the souls in purgatory and to obtain the grace of a happy death. Amen.

AT THE BEGINNING OF MASS.

The Priest goes to the Altar.

Jesus entering Gethsemani.

O Jesus, Thou delight of the angels! Let me learn from Thee to detest with unbounded horror the enormity of sin, which Thy Sacred Heart so bitterly deplored. Grant me the grace to adore Thee in spirit and in truth, especially during this holy Sacrifice. Amen.

AT THE CONFITEOR.

Jesus in His Agony.

O Jesus! Let Thy Sacred Blood, which so profusely moistened the ground in the garden of Gethsemani, cleanse me from all sins, and grant that this sacrifice of justice become for me a sacrifice of mercy. Amen.

THE PRIEST KISSES THE ALTAR.

Jesus betrayed by Judas.

O my God! May I never betray Thee for the sake of creatures. Let me nevermore, I beseech Thee, feel the bitter anguish which springs from sin, but bind me indissolubly to Thee by the chains of the most ardent love. Amen.

AT THE KYRIE ELEISON.

Jesus thrice denied by Peter.

Mercifully regard me, O my God! as Thou didst compassionately regard Peter after his denial. Grant me the grace ever to confess Thee in word and deed. Amen.

AT THE GLORIA.

Jesus is mocked and derided.

To Thee alone, O great God! belongs all honor and glory. With all my heart I unite in the adoration Thou receivest in heaven from the angels and saints, and offer it to Thee in atonement for what Thou didst suffer for me in the court of Pilate. Grant me the grace to abhor all self-praise and to live only for

Thy honor and glory. For only Thou art holy, the Lord, supreme, Jesus Christ, in the glory of the Father. Amen.

AT THE EPISTLE.

Jesus at the court of Herod.

O Lamb of God! While Thy judges proclaim Thee an impostor, I rise without fear to declare in the face of heaven and earth, that I believe Thee to be Christ, the Son of the living God, and unreservedly assent to all and every article proposed by the holy Church to my belief. "Show me Thy ways and teach me Thy paths, direct me in Thy truth, for Thou art my God, my Saviour." (Ps. 24.)

AT THE GOSPEL.

Jesus returned to Pilate.

O Lord Jesus! Who for my sake didst suffer to be sent from Herod to Pilate, who by this means became friends, grant me the grace never to fear the conspiracies of the unjust, but to adhere to Thee alone, and to become more and more worthy of Thee. Amen.

AT THE CREDO.

Jesus declares Himself the Son of God.

O eternal Son of God! I sincerely believe all the articles of faith taught by Thy holy Church. Give me the grace, I beseech Thee, to live and die in the true faith. Illuminate the darkness of those who, having left the source of light, dwell in the gloom of error, and lead them back to the sole mistress of truth, Thy holy Church. Amen.

AT THE OFFERTORY.

Jesus stripped of His garments, scourged, and crowned with thorns.

Adorable Jesus! When I reflect on the torments Thou didst endure when stripped of Thy garments, fastened to the pillar, most cruelly scourged and derisively crowned with thorns, I begin to conceive the enormity of sin and the immensity of Thy eternal love. But, O Lord! how happy am I in being able to present Thee at this moment a victim of thanksgiving and atonement fully proportioned to, or rather far exceeding the magnitude of my obligations, the multitude of my crimes. Accept, in union

with this holy Sacrifice, my body and my soul, my thoughts, words, desires, affections and sufferings, in fine, my whole being, that henceforth I may be entirely Thine.

Imprint on my heart, O Lord! so lively a sense of the torments Thou hast suffered in this stage of Thy passion, that I may sincerely lament and detest those sins which have caused them. Amen.

AT THE ORATE FRATRES.

The Ecce Homo.

Behold, O my soul! "Behold the man!" (John 19:5.) Behold the brightness of eternal light, the unspotted mirror of God's majesty and the image of His goodness (Wisd. 7:26), become for Thy sake the most abject of men, a man of sorrows. (Is. 53 : 3.)

Extinguish in me, I beseech Thee, O Lord! all the sentiments of vain glory, pride and human respect, that I may serve only Thee. Amen.

AT THE PREFACE.

Jesus condemned to death.

O divine Lord! Innocently condemned

to death for my sake and led like a lamb to slaughter (Jer. 11 : 19), to be immolated in the sight of heaven and earth for the sins of the world: grant me the grace never to abandon Thy love for considerations of human respect, never to judge rashly of my neighbors, and to live and die for Thee who art Holy, Holy, Holy Lord God Sabaoth!

AT THE CANON.

Jesus carries His Cross.

O God of my soul! I now throw myself at Thy feet and with all the sincerity of my heart, I offer myself to assist Thee in carrying Thy Cross. Adorable victim of love! Thou art "the Way, the Truth, and Life" (John 14 : 16); he that followeth Thee walketh not in darkness: let me follow Thee wherever Thou goest. More sensible of the blessings of the Cross than Simon of Cyrene, let me embrace it with delight, and take the chalice of suffering not only with resignation, but with zeal and fervor, praising and blessing Thy sacred name. Amen.

AT THE CONSECRATION AND ELEVATION.

Jesus is Crucified.

O Jesus! Let me be Thine in life, let me be Thine in death, let me be Thine for ever and ever. Amen.

O eternal Father! I offer up to Thee the Sacred Blood of Thy divine Son in atonement for my sins and for the needs of our holy Church. Amen.

AFTER THE ELEVATION.

Jesus praying on the Cross.

Behold, O Almighty and all gracious God! Thy Son Jesus, in whom Thou art well pleased! Look upon this spotless Lamb, this adorable victim, this pure holocaust of obedience, humbled to the ignominious death of the Cross! Behold in Him what may serve to move Thee to look upon me with mercy and compassion. Receive the sacrifice he has offered as an homage due to Thy sovereign goodness.

O Jesus! Master and model of our souls! From Thy Cross Thou teachest me those sublime lessons of heavenly wisdom, self-denial, mortification, and love of the Cross practised by Thyself:

grant, that this lesson may be written in my heart.

O God of mercy! Call to Thee all who labor, that Thou mayest refresh them; all who thirst, that they may drink at the fountain of Thy love; all who are weary, that in Thy Sacred Heart they may find rest; all who tremble at the rigors of divine justice, that they may find shelter in Thy sacred wounds. Let the light of Thy mercy shine on the souls suffering in purgatory.

Have mercy on the Church, strengthen and assist Thy Vicar on earth and deliver him from his enemies; and as for all unhappy sinners, who resist the influence of Thy divine grace and, forgetful of Thy sufferings and love, offend and crucify Thee anew: for these, O my God! permit me to plead in Thine own divine words: "Father, forgive them, for they know not what they do." (Luke 28 : 34.)

AT THE PATER NOSTER.

Jesus, Mary, and St. John.

O Lord! Thou hast not only taught us to address Thy Eternal Father as *Our Father*, but Thou didst also, when about to depart from this vale of tears, commit

us to the care of her, who is thine own beloved mother, the most perfect of creatures, a miracle of Thy grace and the most constant companion and partner of Thy sufferings. Discover, O adorable Jesus! to all men the immense value of the blessing Thou hast bestowed in giving us such a Mother as a refuge in life and death. And thou, O most sacred Virgin! Queen of martyrs, model of the saints and admiration of the angels: my soul was committed to thy care by thy expiring Son; let me experience so powerfully the effect of thy intercession, as to draw such abundant fruit from that adorable sacrifice at which I assist, that I may "do whatsoever He shall say to me" (John 2 : 5), and implicitly follow the dictates of His holy law. Amen.

AT THE AGNUS DEI.

Jesus dying on the Cross.

Lamb of God, who takest away the sins of the world: have mercy on us!

Lamb of God, who takest away the sins of the world: have mercy on us!

Lamb of God, who takest away the sins of the world: grant us Thy peace!

AT COMMUNION.

Jesus is buried.

O Lord! I am not worthy that Thou shouldst enter under my roof: but say only one word and my soul shall be healed.

O adorable Jesus! I most ardently desire to receive Thee into my soul. Unite Thyself with me and never more permit me to be separated from Thee. Give me the grace to prove my love and gratitude to Thee by dying to self and to all that could separate me from Thee. Amen.

AT THE FINAL PRAYERS AND LAST GOSPEL.

The Resurrection.

O my divine and adorable model! Thou art at length triumphant over sin and hell. Thy glorious resurrection proclaims Thy divinity and announces Thee to be truly the Son of God: let me arise from the sepulchre of sin, O Word made flesh! that I may at length see Thee in Thy glory, the glory of the Only-Begotten of the Father, full of grace and truth. Amen.

Prayers ordered by Pope Leo XIII. to be said, kneeling, after the celebration of Low Mass in all the Churches of the world.

The Priest with the people recites the *Hail Mary* thrice; then the *Salve Regina* (as on page 577).

Let us Pray.

O God, our refuge and our strength, look down with favor upon Thy people, who cry to Thee; and through the intercession of the glorious and immaculate Virgin Mary, Mother of God, of her Spouse, Blessed Joseph, of Thy Holy Apostles, Peter and Paul, and all the Saints, mercifully and graciously hear the prayers, which we pour forth to Thee, for the conversion of sinners and the liberty and exaltation of Holy Mother Church. Through Christ our Lord. Amen.

Add the Invocation: St. Michael the Archangel, defend us in battle; be our protection against the malice and snares of the devil. We humbly beseech God to command him: and do thou, O Prince of the heavenly host, by the divine power

thrust into hell Satan and the other evil spirits who roam through the world seeking the ruin of souls. Amen.

(300 days' Indulgence. Leo XIII.)

Invocation.—Most Sacred Heart of Jesus, have mercy on us! *(Three times.)*

(Indulgence of 7 years and 7 quarantines. Pope Pius X.)

PRAYER AFTER MASS.

Let my eyes be forever riveted on Thee, my crucified Lord! and may the remembrance of Thy bitter Passion so fill my heart as to render all worldly pleasures hateful to my soul. Give me a place, adorable Jesus! in Thy wounded heart; let me enter it, to dwell and remain therein. Teach me to follow Thy divine example, that arising with Thee to a new life, I may, through Thy powerful grace, daily advance in virtue and attain to the unlimited and eternal enjoyment of Thee, my Lord and God, in heaven. Amen.

Method of Assisting at Holy Mass.

By St. Leonard of Portu Mauritio.

The Holy Fathers St. Chrysostom and St. Gregory teach, that as often as the Holy Sacrifice of the Mass is offered, the heavens are opened and the angelic hosts descend in great numbers to assist. We must, then, if we wish

to participate fully in the great blessings of this awful mystery, approach Holy Mass with such preparation, as if we were approaching Calvary, and assist at this tremendous Sacrifice as if standing in the midst of the angels before the throne of God.

St. Thomas, the Angelic Doctor, enumerates four debts, which we owe to the Divine Majesty: the first is the debt of adoration and praise; the second, of atonement; the third, of thanksgiving; the fourth, of impetration. In a word: it is an obligation we have towards God to adore and praise Him, to atone for our sins, to thank Him, and to ask Him for His grace. This obligation is fully discharged through Holy Mass. It is a sacrifice of adoration, atonement, thanksgiving, and impetration.

To discharge this fourfold indebtedness divide the Mass into four parts:

The first part extends from the beginning to the Gospel. Humble yourself with Jesus, and acknowledging your own unworthiness sincerely confess your depravity. Thus humbled interiorly, and with a composed and modest exterior, say:

“O my God! I adore Thee; I acknowledge Thee for my Lord and the master of my soul. I protest that whatsoever I

am and what I possess proceeds from Thee. Thy supreme majesty deserves infinite honor and homage. I, however, being a poor, miserable creature, utterly incapable of discharging the great indebtedness I owe to Thee, offer to Thee the humiliations and homage which Jesus presents to Thee on the altar. What Jesus does, I also intend to do. I humbly prostrate myself with Him before Thy divine majesty. I adore Thee with the same humble sentiments which Jesus offers to Thee. I am rejoiced and delighted because Jesus renders to Thee, for me, infinite honor and homage."

Repeat many internal acts of this kind. It is not essential to adhere to the words, as given here: use such as your devotion will suggest. Oh, how fully would you discharge your indebtedness in this manner!

In the second part—from the Gospel to the Elevation,—reflect on the enormity and multitude of your sins; you will perceive what an immense indebtedness you have incurred by them towards Divine Justice. Say with a contrite heart:

"Behold, O my God! the traitor who has so often rebelled against Thee. With a contrite heart I abhor and detest my

numerous offenses; I offer for them the atonement, which Jesus presents to Thee on the altar. I offer to Thee all the merits of Jesus, the Blood of Jesus, Jesus entire—God and Man,—as He is here sacrificed anew for me. And since Jesus Himself becomes, on this altar, my mediator and advocate, and in virtue of His most precious blood, claims pardon for me, I unite my prayer with the voice of this blood, shed for the love of me, and implore mercy for my manifold and grievous offences. The blood of Jesus supplicates for mercy: my contrite heart implores the same. Should my tears not move Thee, let at least the supplications of Jesus move Thee to mercy. Why should He not obtain it for me, having obtained it for the entire human race upon the cross? I sincerely hope that for the sake of that precious blood thou wilt pardon my grievous sins, and I will continue to deplore them till my last breath.”

Repeat such acts of contrition, and rest assured that you will thus completely discharge the indebtedness which you have incurred by so many grievous sins.

In the third part—from the Elevation to the Communion—reflect on the great and

manifold benefits which you have received from God, and offer him in return a gift of infinite value: the Body and Blood of Christ. Invite all the angels and saints to join you in thanking God. Do this in the following or in some similar manner:

“O most amiable God! I am completely overwhelmed with the benefits, general and particular, which Thou hast bestowed upon me, and which Thou wilt continue to bestow in time and eternity. I acknowledge that Thy mercy towards me was and is infinite; nevertheless I desire to repay Thee fully. Therefore, as a tribute of my gratitude and in discharge of my indebtedness, I offer Thee, by the hands of the priest, this divine Blood, this divine Body of Thy Son a most guiltless victim. This oblation is all-sufficient to repay Thee for all the graces Thou hast conferred upon me; this gift of infinite value is an equivalent for all the favors I have ever received, or continue to receive from Thee. Oh, ye holy angels and blessed spirits, assist me to thank my God; and in thanksgiving for His manifold benefits, offer to Him not only this Mass but also all the masses at this moment celebrated throughout the world, that

His loving goodness may be fully recompensed for all the graces He has bestowed, and is to bestow on me, now and for all eternity. Amen."

Oh, how pleasing to our good God will be such an affectionate thanksgiving! This oblation, surpassing all other gifts and of infinite value, has greater efficacy than all other offerings.

In the fourth part—from Communion to the end of Mass—confidently ask for divine graces, knowing that Jesus is united with you and prays and supplicates for you. Expand your heart, then, and ask not for trifles, but for great graces; for great indeed is the sacrifice which you offer to the Father, the sacrifice of His divine Son. With a humble heart address him as follows:

"Most gracious God! I acknowledge that I am utterly unworthy of Thy favors: I confess that, for my manifold and grievous offenses, I am not worthy to be heard; but it is impossible, that Thou shouldst not listen to Thy divine Son, Who, on this altar intercedes for me and offers for me His life, His blood. My most loving God! Hear the prayers of this my advocate, and for His sake grant

me all the graces which Thou knowest to be necessary for me in the great work of my salvation. I am now encouraged to ask of Thee a general pardon of all my sins, and the grace of final perseverance. Trusting in the merits of my Jesus, I ask of Thee, O God! all virtues in a heroic degree and all efficacious helps necessary to make me a saint. I ask of Thee the conversion of all sinners, especially of those related to me. I implore Thee to grant me and mine the spirit of prayer, that Thou mayest henceforth dwell in our hearts as in a paradise, leading us from virtue to virtue on to perfection. Amen."

Pray for yourself, pray for your relatives, pray for the whole Church. Pray with supreme confidence and rest assured that your prayer, in union with that of Jesus Christ, will be heard.

*A Requiem Mass at Funerals,
Or for the Faithful Departed.*

PRAYER BEFORE MASS.

O Eternal God! who, besides the general precepts of charity, hast commanded

a particular respect to be shown to parents, kindred, and benefactors, and by the institution of the Sacrifice of the Mass hast left us the means of testifying our love and gratitude towards them, even after death, vouchsafe that the Mass I this day offer, in union with Thy minister, for the souls of N. and N., may shorten their sufferings, if they be still detained in the purifying flames of purgatory.

As there may be many of my friends, relatives, or ancestors, tormented in these intense flames, who were the instruments of Thy Providence, in bestowing on me existence, education, and innumerable other blessings, grant that I may be the means of obtaining for them a speedy release from their excessive sufferings, and a free admittance to Thy eternal joys: through Jesus Christ our Lord. Amen.

AT THE BEGINNING OF MASS.

O Almighty God! to whom the spirits of the just live, and in whose holy custody are deposited the souls of all that depart hence in an inferior degree of grace, and are therefore detained in a state of suffering; as we bless Thee for

the saints already admitted into Thy glory, so we humbly offer up our prayers for the afflicted souls who continually sigh after the day of their deliverance.

If among them be the souls of those for whom we this day petition, vouchsafe to pardon their sins, that they may behold Thee, and in Thy glorious light eternally rejoice. Through Jesus Christ our Lord. Amen.

INTROIT.

Eternal rest give unto them, O Lord; and let perpetual light shine upon them. Ps. 64. To Thee is due the hymn, O God, in Sion; and to Thee shall the vow be paid in Jerusalem. Oh, hear my prayer: to Thee all flesh shall come. Eternal, etc.

Lord, have mercy on us.

Christ, have mercy on us.

Lord, have mercy on us.

To be repeated three times.

The *Gloria in Excelsis* is omitted in all Masses for the dead.

COLLECT AT FUNERAL MASS.

O God, whose property is always to have mercy and to spare, we humbly

beseech Thee for the soul of Thy servant [. . .] which Thou hast this day commanded to go forth from this world, that Thou wouldst not deliver it up into the hands of the enemy, nor forget it unto the end ; but command it to be received by Thy holy angels, and to be carried to Paradise, its true country ; that, as in Thee it had faith and hope, it may not suffer the pains of hell, but may possess everlasting joys ; through our Lord Jesus Christ. Amen.

If not a Funeral Mass, one of the following Collects may be said :

COLLECT ON THE ANNIVERSARY DAY.

O Lord, the God of mercy and pardon, grant to the soul of Thy servant [. . .] whose anniversary we commemorate, the seat of refreshment, the happiness of rest, and the brightness of light ; through our Lord Jesus Christ. Amen.

COLLECT FOR ALL SOULS DAY, AND FOR THE FAITHFUL DEPARTED IN GENERAL.

O God, the Creator and Redeemer of all the faithful, grant unto the souls of Thy servants departed, the remission of

all their sins ; that, by pious supplications, they may obtain the pardon which they have always desired. Grant this, O God, who livest and reignest forever and ever. Amen.

Epistle—I. Thess. 4 : 12-17.

Brethren : And we will not have you ignorant, brethren, concerning them that are asleep, that you be not sorrowful, even as others who have no hope.

For if we believe that Jesus died and rose again, even so them who have slept through Jesus, will God bring with Him.

For this we say unto you in the word of the Lord, that we who are alive, who remain unto the coming of the Lord, shall not prevent them who have slept.

For the Lord Himself shall come down from heaven with commandment, and with the voice of an Archangel, and with the trumpet of God : and the dead who are in Christ shall rise first.

Then we who are alive, who are left, shall be caught up together with them in the clouds to meet Christ, into the air, and so shall we be always with the Lord.

Wherefore comfort you one another with these words.

Gradual.

Eternal rest give unto them, O Lord; and let perpetual light shine upon them.

V. The just shall be in everlasting remembrance: he shall not be afraid for any evil report.

Release, O Lord, the souls of all the faithful departed from the bonds of their sins.

V. And by the assistance of Thy grace, may they merit to escape the sentence of condemnation.

V. And enjoy the bliss of eternal light.

THE SEQUENCE.

The Day of Wrath.

Day of wrath !—that day of woe,
Doomed to melt all things below,
Psalms and Sibyl songs foreshow.

On each breast what terrors lie,
When descending from the sky
Comes the Judge our souls to try !

Dread and strange the trumpet's tone,
Loud through death's dominions blown,
Gathers all around the throne.

Death and nature in surprise
See the trembling creature rise,
Summoned to that last assize.

Now the written Book appears
Which the faithful record bears
Whence the world its sentence hears.

When the Judge assumes the throne,
Every hidden thought is known,
Unavenged sins are none.

How shall I that day endure?
What kind patron's voice secure,
When the righteous scarce are sure?

King of dreadful majesty,
Granting souls their ransom free,
Fount of pity, save thou me.

Recollect, sweet Lord, I pray
Thou for me didst tread life's way,
Save me in that bitter day.

Seeking me Thou sat'st forlorn.
Saved me on the tree of scorn.
Shall such love meet no return?

Just avenging Judge, I pray,
Take my countless sins away
Ere the awful reck'ning day.

Lo, I mourn the guilt which Thou
Seest on my crimsoned brow;
Spare, O God, thy suppliant now.

Thou who Magdalen didst free,
And the thief call unto Thee,
Hope dost likewise give to me.

Worthless though my feeble cry,
Help me, gracious Lord, or I
Burn in flames that never die.

Bid me with Thy sheep to stand,
Severed from the goats' lost band,
Placed secure at Thy right hand.

When at last Thy righteous ire
Binds the damned in chains of fire,
Call me to Thy chosen choir.

Hear my prayer low bending down,
This crushed heart like ashes grown,
Guard my end, and claim Thine own.

Day of weeping, Day of doom,
When man riseth from the tomb,
Called to meet the Judge divine,
Save this soul and make it Thine.

Unto all, O Jesu blessed,
Grant Thine everlasting rest. Amen.

Gospel—St. John, 11 : 21-27.

At that time Martha said to Jesus: Lord, if Thou hadst been here, my brother had not died. But now also I know that whatsoever Thou wilt ask of God, God will give it Thee.

Jesus saith to her: Thy brother shall rise again. Martha saith to Him: I know that he shall rise again in the resurrection at the last day. Jesus said to her: I am the resurrection and the life: he that believeth in Me, although he be dead, shall live: And every one that liveth, and believeth in Me, shall not die forever. Believest thou this? She saith to Him: Yea, Lord, I have believed that Thou art Christ the Son of the living God, Who art come into this world.

OFFERTORY.

Lord Jesus Christ, King of glory, deliver the souls of all the faithful departed from the pains of hell, and from the deep pit: deliver them from the lion's mouth, lest hell swallow them up, lest they fall into darkness: and let the standard-bearer, St. Michael, bring them into the

holy light: as Thou promisedst of old to Abraham and to his seed. V. We offer Thee, O Lord, a sacrifice of praise and prayers: accept them in behalf of the souls we commemorate this day; and make them pass, O Lord, from death to life. As Thou promisedst, etc.

AT THE OBLATION, AND SUBSEQUENT
PRAYERS.

O God! what victim can better appease Thy justice, than that which we are going to offer in this unbloody renewal of the sacrifice of the cross? As that divine oblation disarmed Thy wrath, and induced Thee to revoke the sentence of condemnation pronounced against mankind, so mercifully grant, that this adorable sacrifice may atone for the sins and imperfections of those souls for whom it is offered; that being released from the flames by which they are surrounded, they may be received into Thy kingdom, and through the passion and death of our divine Redeemer, pass into eternal joys.

O all-bountiful Jesus! Who art the propitiation for the living and the dead, what thanks are due to Thee for having left us this divine sacrifice, and for hav-

ing thus rendered it available to the souls of the faithful departed; mercifully grant, that they for whom it is offered this day, being released from suffering, may shortly prove powerful advocates for us in heaven, who now intercede for them on earth. Amen.

SECRET.

Look down favorably, we beseech Thee, O Lord! on the sacrifice we offer for the souls of Thy servants: that as Thou wast pleased to bestow on them the merit of Christian faith, Thou wouldst also grant them of its abundant reward. Through, etc.

PREFACE.

It is truly meet and just, right and salutary, that we should always, and in all places, give thanks to Thee, O holy Lord, Father Almighty, Eternal God.

Through Christ our Lord; through Whom the angels praise Thy majesty, dominations adore, the powers do hold in awe, the heavens, and the virtues of the heavens, and the blessed seraphim, do celebrate with united joy. In union with whom we beseech Thee, that Thou wouldst command our voices also to be

admitted with suppliant confession, saying:

Holy, Holy, Holy Lord God of Hosts. The heavens and the earth are full of Thy glory. Hosanna in the highest! Blessed is he that cometh in the name of the Lord. Hosanna in the highest!

AT THE CANON.

We recommend to Thee, O Lord! the souls of Thy servants N. N., and as, in mercy to them, Thou didst become man, so now vouchsafe to admit them into the number of the blessed. Remember, O Lord! that the souls for whom we pray are Thy creatures, not made by strange gods, but by Thee, the only true and living God, for there is no other God but Thee; none that can work wonders like unto Thine.

Let their souls find comfort and mercy in Thy sight, and remember not their former sins, nor any of those faults they may have fallen into through human frailty, or the violence of temptation; for though they sinned, they still retained a true faith in Thee, O holy Trinity, Father, Son and Holy Ghost, and a lively zeal for Thy honor; they faithfully adored, and died in favor with

Thee, O divine Lord, as well as in peace and charity with all mankind.

Remember not, O Lord! we beseech Thee, the sins and ignorance of their youth, but, according to Thy great mercy, be mindful of them in Thy glory. May the heavens be now opened to receive them. May the Archangel St. Michael, chief of the heavenly host, conduct them. May the holy angels of God meet and accompany them into the city of the heavenly Jerusalem. May blessed Peter the Apostle, to whom were given the keys of the kingdom of heaven, receive them. May holy Paul the Apostle, who was a vessel of election, help them. May St. John, the beloved Disciple, to whom God revealed the secrets of heaven, intercede for them. May all the holy Apostles, to whom was given the power of binding and loosing, pray for them. May all the blessed and chosen servants of God intercede for them, that, being delivered from present confinement and suffering, they may be admitted into the kingdom of heaven, through the assistance and merits of our Lord and Saviour Jesus Christ. Who liveth, etc.

And now, all-powerful God! at this

awful moment, when, by the words of consecration, Thy divine Son is actually present, I offer up to Thee the same beloved Son, who died for mankind. I humbly entreat Thee, through the infinite merits of His death, to show compassion and mercy to the souls for whose repose the holy sacrifice is this day offered.

AT THE ELEVATION OF THE HOST.

Hail ! most blessed Jesus ! eternal Son of the Most High God ! O deign to be merciful to those for whom we pray ; Thou who didst expire on the cross for their sake, give rest to their souls. To whom shall we apply but to Thee ? Thou hast the words of eternal life, by which Thou canst shorten their sufferings, and give them eternal rest.

AT THE ELEVATION OF THE CHALICE.

Hail ! sacred blood ! that flowed for the sins of the world, wash away whatever stains may render Thy servants unfit to be admitted into heaven. O good and merciful God ! look on the face of Thy Christ, in whom Thou art always well pleased, and permit the souls for

which He suffered to rest eternally in Thy divine presence.

AFTER THE ELEVATION.

Lord Jesus Christ! we earnestly entreat Thee by Thy bitter agony and prayer in the garden, to become an advocate with Thy eternal Father, on behalf of Thy servants N. N. Lay before Him, we conjure Thee, all those drops of blood which, in Thy anguish of spirit, flowed from Thy sacred body, and offer them as a sacrifice of atonement, that thereby the souls of N. N. may be discharged from all the punishment still inflicted by divine justice on the guilt of sin.

Lord Jesus! Who wast pleased to suffer death on the cross for the redemption of mankind, we humbly beseech Thee to offer up all that anguish and pain which Thou didst endure, especially at the moment of Thy death, on behalf of Thy servants, that Thy precious merits may be accepted for the repose of their souls, as superabundant atonement for that punishment which may still remain due for sin.

Lord Jesus Christ, Who so loved us as to become man for our salvation, we beseech Thee to represent to the Eternal

Father Thy infinite charity and goodness on behalf of Thy servants, N. N.; plead their cause, that by such powerful mediation they may be freed from unspeakable pains, and find the gates of life open to receive them.

O Lord, grant them to partake now of the fruits of Thy holy Incarnation, of Thy bitter Passion, of Thy glorious Resurrection, and admirable Ascension: grant that they may be sensible of the effects of this holy sacrifice, and of all the prayers which are offered to Thee by the whole Church. Remember, O compassionate Jesus! that Thy sacred arms were stretched forth on the cross; that in the excess of Thy torments thou didst cry out to Thy Eternal Father, commending Thy spirit to Him; have compassion now, we beseech Thee, on the souls of Thy servants, N. N., who in a state of suffering expect relief from Thee; receive them into Thy arms; give them shelter in Thy adorable heart from all molestation till the anger of God pass over. Into Thy hands, we commend their spirits; despise not, we beseech Thee, those souls, which are the work of Thy hands, created and redeemed by thee. O divine Jesus! vouchsafe to look on them with eyes of

mercy and compassion; and grant them comfort, peace, and eternal rest.

By that love which brought Thee from heaven, and by the infinite merits of Thy death, have compassion on the souls of Thy servants N. N.; satisfy for all their sins, failings, and defects; let them now experience the multitude of Thy tender mercies; make them sensible of the excess of Thy goodness; and since they can do nothing to mitigate the pains of purgatory, speak Thou for them, we beseech Thee; Thou, who art the Eternal Word, and to whom the Father can refuse nothing.

Repeat the Lord's Prayer with the Priest,
after which say:

O divine Lord ! Whose adorable heart ardently sighs for the happiness of Thy banished children, we humbly beseech Thee to remember the souls of Thy servants for whom we pray; command them, we conjure Thee, to be received by the holy angels, and conveyed to the abodes of rest and peace. Amen.

AT THE AGNUS DEI.

Lamb of God, Who takest away the sins of the world, grant them rest. Lamb

of God, Who takest away the sins of the world, grant them rest. Lamb of God, Who takest away the sins of the world, grant them everlasting rest.

FROM THE AGNUS DEI TO THE COMMUNION.

O eternal God! behold here on this altar, as was once on the cross, Thy dear and only Son, the beloved object of Thy complacency. Behold this adorable Victim, Who, to appease Thy anger, sacrifices His own precious body and blood; that body which was torn with stripes, and covered with wounds; and that blood, which was shed to wash away the sins of the world. He immolates Himself with the same excess of mercy and love, as He did on Mount Calvary. O let not this sacred blood be shed in vain, but grant that its infinite merits may be applied to the souls of Thy suffering servants, and give them admittance to Thy presence, that they may bless and praise Thee forever and ever. Ah, my God! Thou knowest that the flames which surround them are not more active than their ardent desire to behold Thee.

When shall these souls be united to Thee, O God? When shall they see Thee in the land of the living? Till then,

they sigh and bewail their banishment, desiring continually to enjoy Thy divine presence—to be admitted into Thy eternal kingdom. Alas! while myriads of blessed spirits see, love, and enjoy Thee incessantly; while they are inebriated with the plenty of Thy house, the souls of these Thy servants are perhaps burning in flames, plunged in darkness, and far removed from the light of heaven. O! Thou, who art infinite in mercy! be not deaf to my supplications for their speedy relief. O blessed angels and saints! vouchsafe to join me in making intercession for N. N., and obtain for them admittance into your happy society. As the hart pants after the fountain of living waters, so do these souls thirst after Thee, O God! the inexhaustible source of eternal and ineffable joys. Thou knowest the longing sighs of these suffering souls, O infinitely bountiful and compassionate Father! and Thou alone canst terminate their banishment. Thou canst open that spring of living water, for which they so ardently thirst; Thou canst fill their hungry soul with good things, and bestow on them the inheritance purchased by the blood of a dying Saviour. Draw aside then the veil which hides Thy

amiable countenance, for what do these souls desire, but to contemplate, praise, and love Thee, their Sovereign Good, for all eternity.

AT THE COMMUNION.

I most ardently desire, O my adorable Saviour, that Thou wouldst honor this day the dwelling of my heart by Thy divine presence. With what confidence could I then implore rest and eternal peace for the suffering souls of purgatory whom Thou lovest, though Thy justice forces Thee to banish them for a time from their heavenly inheritance. Look nevertheless, O merciful Redeemer, on the work of Thy hands; hasten the happy hour of their deliverance, and grant that, partaking spiritually of the merits of Thy august sacrifice, I may submissively accept, and patiently bear all that is disagreeable and painful to inclination, and thus avert a long separation from Thee after the close of my mortal life. Amen.

POST COMMUNION.

Grant, we beseech Thee, O Lord! that our humble prayers on behalf of the souls of Thy servants, both men and women, may be profitable to them; so that Thou

mayest deliver them from all the punishment due to their sins, and make them partakers of the redemption Thou hast purchased for them. Who livest, etc.

After *Dominus Vobiscum*, the Priest says:

P. May they rest in peace.

R. Amen.

AT THE LAST GOSPEL.

May now the bright company of angels meet your souls, O departed servants of the Lord; may the crowd of apostles receive you; may the triumphant army of glorious martyrs conduct you; and may a happy rest be your portion in the company of the patriarchs. May Jesus Christ appear to you with a mild and cheerful countenance, and give you a place among those who are to be in His presence forever.

May your God arise and put your enemies to flight. Let them vanish like smoke, and as wax before the fire, so let them perish. May all the reprobate of hell be filled with confusion and shame; but let the just and elect rejoice and be happy in the presence of God, and may you be of the blessed number. May Christ Jesus Himself rescue you from torments, who lovingly died for you. May

the eternal Son of the living God place you in His garden of Paradise, and may He, the true Shepherd, own you for those of His flock; may He liberate you from confinement, and place you at His right hand in the inheritance of His elect. We pray that it may be your happy lot to behold your Redeemer face to face; to be forever in His presence, in the vision of that truth which is the joy of the blessed; and thus placed among those happy spirits may you be forever replenished with heavenly sweetness. Amen.

A PRAYER AFTER MASS.

And now, O God! having recommended to Thy mercy the souls of Thy departed servants, grant we may ever remember that we are most certainly to follow them. Give us grace to prepare for our last hour by a good life, that death may not find us unworthy of admittance into eternal glory. Open the eyes, and soften the hearts of those who have the misfortune of being at variance with Thee; inspire them with a true sense of their dreadful danger, that by a timely consideration of the uncertainty of life, and the certainty of death, they may be sincerely converted,

and obtaining pardon for their sins in this life, be happy with Thee forever in the next. Amen.

Devotions for Confession.

A PRAYER TO BEG OF GOD THE GRACE TO
MAKE A GOOD CONFESSION.

O my God and most liberal benefactor! How can I present myself before Thee, loaded as I am with sin, and moreover debased by the crime of ingratitude for Thy innumerable mercies! But Thou art my Creator, Thou knowest the miseries of my soul; Thou seest how often I have abused the greatest graces, how unworthy I am of Thy favors; yet, notwithstanding, Thou still desirest not the death of the sinner, but that he be converted and live. If Thou didst not ardently love me, Thou wouldst not now invite me to return to Thee, nor offer me a pardon which I have so little deserved. O my good God! since, without Thy grace, I could not conceive the desire of gaining Thy friendship, vouchsafe to finish Thine own work, and to assist me in preparing for this confession. Teach me to conceive and tremble at the dan-

ger, in which I have been too often, of eternal separation from Thee. O let the misery of those unhappy souls, to whom repentance is now impossible, yet who once had the same advantages that I now enjoy, awaken me to all the exertions necessary for making a good confession; and do not permit that my negligence or insensibility should frustrate the designs of Thy infinite mercy.

A PRAYER TO THE HOLY GHOST.

O divine Spirit of light and truth! Descend into my heart and grant me Thy assistance to discover in my heart all that displeases Thee. Let nothing escape the scrutiny I am about to make, but teach me to know myself thoroughly, and then, by an humble, candid and contrite accusation to make myself known to Thy minister.

EXAMINATION OF CONSCIENCE.

I. ON OUR DUTIES TOWARDS GOD.

1. In Thought.

Have you wilfully doubted any article of faith? Did you despair of the goodness of God? Were you wilfully distracted at prayer, meditation or holy

Mass—and how long? Did you endeavor to advance in perfection? Did you pass whole days without thinking of God, resisting His inspirations, daily receiving His blessings without thanksgiving, neglecting to form a good intention?

2. In Word.

Did you curse or use profane words? Did you take the name of God in vain? Did you make use of holy words and expressions lightly or irreverently? Did you murmur against the dispensations of Providence? Did you say the prayers prescribed by the Rule? Have you neglected your other daily devotions? Did you seek to prevent pious conversations by idle talk or jests? Have you made use of unbecoming and scandalous expressions? Have you neglected, for a considerable period, the acts of Faith, Hope, and Charity?

3. In Deed.

Have you, through your own fault, omitted Mass on days of obligation? Were you wilfully distracted during Mass on such days? How long did these distractions last? Did you perform servile labor on Sundays and holidays, or

occasion those in your employ to work? Did you profane these days by indulging sinful pleasures? Did you assist at Mass on week-days, whenever you could? Did you have recourse to God in your temptations? Did you behave disrespectfully in church or during prayer? Did you assist at the monthly meetings of the Order?

II. ON THE DUTIES TOWARDS OUR NEIGHBOR.

1. In Thought.

Have you thought evil of others, rashly judging them? Did you indulge sentiments of hatred, revenge, aversion, ill-will or contempt? Did you despise your neighbors, and perhaps even your Superiors, and question their motives? Have you been at variance with your neighbor, and for what length of time? Did you envy your neighbor's temporal or spiritual welfare? Did you entertain evil suspicions?

2. In Word.

Have you borne false testimony against your neighbor, that is, have you reported a falsehood of any person? What was the nature of such report?

What was your motive in making it, and what injury resulted? Have you told lies to the prejudice of your neighbor, thereby calumniating him? Have you caused others to tell lies? Have you, to support one untruth, told others? Have you contracted a habit of equivocation or exaggeration? Have you been guilty of detraction, publishing the faults of your neighbor, making them the subject of your conversation or ridicule? Have you, by inquisitiveness, caused others to commit the sin of detraction? Have you broken promises or betrayed the secrets of others? Was it a matter of consequence and did it occasion any injury? Did you disparage your neighbor's good works? Did you make use of expressions of anger, hatred, jealousy or desire of revenge? Did you ridicule or disregard the advice of your Superiors, or murmur at their orders and regulations? Have you by ridicule, by opposition, by teasing, or by any means deterred others from acting uprightly? Have you excited others to vanity by flattering, or over-rating trifling advantages of body or mind? Were you the cause of exciting others to anger? Did you command, consent to, or defend an

evil action? Did you participate in an evil action by silence, by connivance, by not correcting or preventing it when in your power, or by not manifesting it to those who could do so?

3. In Deed.

Did you purposely offend any one by your actions? Did you witness or become in any way instrumental to fighting and dissensions? Did you take revenge for any injury? Did you, after a seeming reconciliation, continue to nourish coldness, refraining from the accustomed testimonies of charity? Have you by theft, or in any other way, considerably injured any one in property? Have you cheated in buying, selling, or in any other way? Have you contracted debts without the intention, means or prospect of paying them? Have you disobeyed your Superiors and others in authority, and was it accompanied with obstinacy?

III. ON THE DUTIES TOWARDS OURSELVES.

1. In Thought.

Have you deliberately entertained thoughts of pride, or over-rated any little interior or exterior advantages you

may possess? Did you wilfully entertain impure thoughts? Did you consent to them? Did you nourish impure desires? Of what kind were they? Have you been self-conceited, full of confidence in your own opinions or judgment, contemning that of others, neglecting to ask, or refusing to receive advice, foolishly imagining you were capable of guiding yourself? Have you, through pride, refused to acknowledge your faults? Did you indulge the thought, that the Order owes more to you, than you to the Order?

2. In Word.

Have you spoken of your talents or personal advantages, in order to attract notice and admiration? Have you boasted of having acted wrong on any occasion, such as showing obstinacy to Superiors, or refusing to apologize? Have you made use of vain and boastful expressions? Have you sinned by hypocrisy, affecting piety, or discharging your religious duties with more exactness before others, than unobserved? Have you hypocritically concealed your vices under the appearance of virtue?

3. In Deed.

Have you indulged a slothful, indolent disposition, without making the necessary efforts to correct it? Has this habit influenced you, with regard to your spiritual duties, so far as to cause you to neglect them, or to discharge them with tepidity and disgust? Have you studied your ease, shunning every inconvenience, never curbing your inclinations, caprices or humors, on account of the difficulty attendant on self-restraint? Have you lost your time, spending whole hours in absolute idleness or in unprofitable occupations? Have you admitted books or papers to your house, from which injury to virtue may be feared? Have you been guilty of, or admitted any action contrary to purity? Did you, from impure motives, regard persons of the other sex? Did you visit theatres, balls, etc.? Have you indulged vanity of dress, jewelry, etc.? Have you indulged your appetite by eating or drinking to excess? Have you manifested dissatisfaction concerning your diet, being difficult to please in this regard? Have you violated the fast or abstinence ordained by the Church or the Rule? Have you ne-

glected the performance of a duty through human respect? Have you labored to fulfill your good resolutions?

IV. ON THE PREDOMINANT PASSION.

In conclusion it remains for you to examine, whether you feel so great a tendency to any one vice in particular, as that it influences your ideas, feelings and conduct. This is what is called the *predominant passion*, which all Christians, and particularly members of the Third Order, should endeavor to discover and combat.

Contrition and Purpose of Amendment.

O God of infinite holiness! I acknowledge my transgressions. I have ungratefully abused Thy graces and benefits. I have neglected opportunities of salvation which will never return. Nevertheless, though most unworthy of pardon, I do not despair; for I know that I cannot too confidently trust in Thy mercy. I cast myself, with all my sins and miseries, at the foot of Thy cross, where no sinner was ever condemned, who implored Thy pardon with humility and sorrow. Take compassion on me, O my God! For if Thou reject me, who will

receive me? I sincerely detest sin in general and my own sins in particular. I firmly purpose to sin no more and to avoid all occasions of sin. In atonement for my sins I offer Thee Thy holy life, passion and death, together with the merits of the Blessed Virgin Mary and all the Saints. I confide in Thy goodness and infinite mercy, and hope that Thou wilt, through the merits of Thy precious blood, forgive me all my transgressions and grant me sufficient grace to begin a new life and to serve Thee faithfully to the end of my life. Amen.

Immediately before Confession.

O adorable Heart of Jesus! Thou wast sorrowful even unto death for the very sins of which I am now about to accuse myself; Thou wast wounded on the cross and thus rendered the refuge of sinners: I call on Thee now with all the earnestness, humility, and confidence I am capable of, and entreat Thee, by Thy infinite love for sinners, to remember all that I cost Thee, and to apply to my soul abundantly the infinite merits of Thy humiliations, sufferings, and anguish.

Mary, Mother of Mercy and refuge of sinners! Intercede for me, that this con-

fession may obtain for me the remission of my sins and the grace to avoid them in future. Amen.

Whilst entering the Confessional.

The Lord be in my heart and on my lips, that I may worthily and competently confess my sins!

PRAYERS AFTER CONFESSION.

O God of infinite goodness! Who hast shown such mercy to a miserable sinner: how shall I testify the joy and gratitude that fill my heart? O that I could worthily thank Thee, and acknowledge as I ought that mercy which forgiveth all my iniquities, and healeth all my diseases! But, O Lord! hast Thou not said, that those to whom much is forgiven, should love Thee much? O let me, then, love Thee, and sincerely begin from this day to serve only Thee. Do not, O my God! refuse the remainder of my life. I am heartily sorry for the years I have misspent; they have passed away without fruit; but, as I cannot recall them, I will at least serve Thee in future, that, where sin has abounded, Thy divine grace may be still more

abundant. Let the change in my conduct be visible to all, and may I henceforth edify more than I have hitherto scandalized. Amen.

O Jesus Christ, Saviour of the World! Who invitest the sinner to return to Thee, kindly receiving, refreshing, and consoling him: remember that, with Thy precious blood, Thou wast pleased to redeem my sinful soul. I flee for refuge to Thy sacred wounds. Grant that I may never again crucify Thee by any wilful offence, but sincerely grieving for the past, and resolutely striving against present temptations, may fervently persevere in Thy love and service to the end of my life. Amen.

O holy Virgin, and all ye saints and angels! Bless and extol the Lord for His infinite mercies. Beg of Him to accept the confession I have made; to supply through His goodness all its deficiencies, and graciously to confirm in heaven the sentence of absolution pronounced upon me on earth. Amen.

I protest before God, the Blessed Virgin Mary, our holy Father St. Francis, and all the saints, that I desire to sin no more, but to serve God from all my heart. Amen.

Devotions for Holy Communion.

PRAYERS BEFORE COMMUNION.

O divine Lord! I offer Thee this holy Communion in union with the superabundant merits of Jesus Christ Thy beloved Son, and the infinite love of His adorable heart; in union with the merits of the Blessed Virgin and the ardent love of her immaculate heart; in union with the merits and love of those happy souls who enjoy Thy glorious vision in heaven, and of the just who still live upon earth. O my God! I earnestly desire to approach Thee in this adorable sacrament with that lively faith, that profound humility, that tender confidence, that pure conscience and ardent love, with which so many holy souls are inflamed in partaking of this sacred banquet; accept, at least, my desire, and supply by Thy mercy all my deficiencies. I offer my Communion, and the adorable sacrifice at which I am about to assist, to render Thee the honor and glory which are due to Thy divine majesty; to satisfy Thy justice, which I have offended by my sins; to thank Thee for the innumerable benefits which I have

received from Thy liberality, and to obtain from Thy infinite mercy the graces which are necessary for me, particularly the grace to subdue my predominant passion, and to acquire the virtue in which I am most deficient, but especially the grace of a happy death.

I likewise offer my Communion, O merciful Father! in memory of the passion and death of Thy dear Son, my divine Redeemer, to enter into His views and designs, to accomplish His most holy will, to love Him with more ardor and perfection; to participate in the merits of His labors and sufferings; to acquire His spirit; to imitate His virtues; to model my life on His, and to make to His adorable heart a public reparation for all the sacrilegious Communions, irreverences, and profanations, which are committed against Him in this august Sacrament of His love. I offer it to thank Thee for all the graces Thou hast bestowed on mankind, particularly for all those Thou hast conferred on Thy blessed Mother, and on all the angels and saints. I offer it likewise for the triumph of our holy religion, the exaltation of the Catholic Church; the conversion of infidels, heretics, schismatics, and all

those who are in the unhappy state of mortal sin; also, for the necessities of my relatives, friends, associates, benefactors, and enemies; for the perseverance of the just, the comfort of the afflicted and the deliverance of the suffering souls in purgatory: in a word, for all those for whom I am obliged to pray; and I desire to gain all the indulgences granted by the Church to worthy communicants to-day.

An Act of Faith.

I believe most firmly, O my Lord! that Thou art really here present under these lowly elements. Though my senses tell me the contrary, I submit them entirely to the obedience of faith; and were I to die a thousand deaths in testimony of this truth, I remain immovable in this declaration: "Thou art really a hidden God the Saviour." (Isa. 45 : 15.) "I believe, Lord! Help Thou my unbelief." (Mark 9:23.)

An Act of Hope.

O my divine Redeemer! Thou comest as my guest, and to abide in the inmost recesses of my soul. What may I not expect of Thy excessive goodness and

unbounded liberality? I present myself before Thee with all the confidence which Thy tenderness inspires. I come on Thy gracious invitation, and confidently hope that Thou wilt enlighten, comfort, and strengthen me; for art Thou not, O divine Lord! the master of my heart? And when shall that heart be more absolutely under the influence of Thy grace, than when Thou wilt have taken possession of it by Thy sacramental presence?

An Act of Charity.

O divine Jesus! the God of my heart and the life of my soul! As the hart pants after the fountains of water, so does my soul pant after Thee, the fountain of life, and the ocean of all good. O come, divine Jesus! my soul longs after Thee. Come, take possession of my heart; I offer it to Thee. I love Thee with my whole heart and soul; at least I desire to love Thee sovereignly and without reserve. Nothing less than infinite love could induce Thee to visit Thy unworthy creature: teach me to make a suitable return of love, and to serve Thee faithfully during the remainder of my days.

An Act of Humility.

But, O God of glory and majesty ! who am I, that Thou shouldst deign ever to look on my unworthiness ? Wherefore am I honored with this unspeakable favor, that my Lord and my God should come to visit me ? How shall I, a sinner, venture to approach the God of all sanctity ? O Lord ! the consideration of Thy exalted greatness and my profound misery penetrates me with awe and confusion. I have not words to express the sentiments of my heart. With the utmost sincerity I can only declare the extent of my unworthiness and admire that infinite goodness which induces Thee to come to me. O compassionate Lord ! Thou knowest all my wants, and art desirous of relieving them : for this purpose Thou hast expressly invited me to approach Thy altar and to become a guest at Thy sacred table. Behold, I come on Thy invitation ; I present myself before Thee with all my necessities and miseries, acknowledging that I am but dust and ashes, and infinitely unworthy that Thou shouldst enter my heart. “What is man, O Lord ! that Thou art mindful of him,

or the Son of Man, that Thou shouldst visit Him?" (Ps. 8:5)

An Act of Desire.

Come, O amiable Jesus! come and delay no longer. Hasten the moment which my heart desires. Come to purify, sanctify and inflame my soul. When shall I have the happiness to be truly Thine? When shall I live only for Thee? Come, and work this miracle of mercy, in giving Thyself wholly and substantially to Thy unworthy creature. Disengage from this moment my heart from the slavery of its passions and vices; adorn it with Thy virtues, and extinguish in it every other desire but that of loving and pleasing Thy divine majesty. Let others sigh after the false enjoyments of this life; for my part, nothing, without Thee, in heaven or on earth, shall ever content the desires which Thou Thyself hast excited; for what have I on earth, and besides Thee, what do I desire in heaven? Let me see Thee, let me love Thee, seek only Thee, O God of my heart, my consolation, my life, my happiness, my all.

O Mary, Mother of God! Prepare my soul to be a worthy dwelling-place for Thy divine Son. Supply, by the ardor

of thy love, all deficiencies in preparation on my part. Implore for me a true contrition for my sins, profound humility and perfect charity, that I may worthily receive Him!

Aspirations of St. Ignatius.

O Soul of Christ: sanctify me! O Body of Christ: save me! O Blood of Christ: inebriate me! O water from the Side of Christ: wash me! O Passion of Christ: strengthen me! O good Jesus: hear me! Within Thy wounds hide me! Let me never be separated from Thee! From the malignant enemy defend me! In the hour of death call me! And bid me come to Thee! That with the angels and saints I may praise Thee! for ever and ever. Amen.

PRAYERS AFTER COMMUNION.

St. Alphonsus remarks that we should not, at once, refer to our prayer-book, but spend the precious moments immediately after Communion in close communication with Jesus, opening to Him our whole heart, with all its infirmities, desires and wants.

An Act of Thanksgiving.

I return Thee my most fervent thanks,
O most amiable Jesus! for the blessing I

now enjoy. I praise and glorify Thee with all my soul for the numberless favors I have received from Thy goodness and liberality: I adore Thee now reposing in my heart, O my God and my all!

O most gracious Lord Jesus Christ! How sweet, mild and merciful art Thou to all those who invoke Thee: what shall I return to Thee for all Thou hast given me? Too late have I known Thee, too late have I loved Thee! May my soul be sensible of Thy adorable presence, that, disgusted with all earthly things, I shall seek my happiness in Thee alone, O adorable Sacrament!

An Act of Adoration.

Under these sacred veils, where Thy love for man conceals the splendor of Thy majesty, I most humbly adore Thee, O almighty God! What homage can I give proportioned to Thy greatness? Thou art consubstantial with the Father, the splendor of His glory! Thou art His powerful Word, supporting all things. Thou sitteth at His right hand; Thy throne is for ever and ever; a sceptre of justice is Thy reign. I bow before Thy divine majesty; I acknowledge with the sincerest gratitude, that Thou art my

Redeemer and the Supreme Judge of my eternal destiny. I desire to humble myself as profoundly for Thy sake, as Thou art humbled for my love, and to consecrate to the glory of Thy name the whole extent of my being.

An Act of Oblation.

O my God! May I never be unmindful of Thy favors. I am surrounded on all sides by Thy benefits, the testimonials of Thy mercy: it is Thou Thyself who lovest and servest me in the creatures that minister to my wants. Thou hast given me all that I am, and even all that Thou art Thyself. That I might know the extent of Thy love Thou hast deigned to become my nourishment, to incorporate Thyself with my very substance: how great, then, would be my ingratitude, if henceforward I should not endeavor, to the utmost of my ability, to correspond to this infinite love! But how shall I, a wretched and miserable creature, make Thee a suitable return for all Thou hast done for me? In myself I have nothing. But do I not possess, in the invaluable gift I have just received, an adequate thanksgiving, an offering worthy of Thy supreme greatness? Accept then, omnip-

otent Lord! the uninterrupted praise and thanksgiving, which Thy dear Son offered Thee from the moment of His incarnation to the close of His mortal life; particularly at the institution of this adorable Sacrament. The sacrifice of my whole being is not worthy to be presented to Thee, but in offering Thee to Thyself, I look upon my debts as abundantly discharged. May Thy infinite mercies be forever exalted, for having given me so excellent a means of repaying, in this manner, all the obligations I have contracted towards Thy justice as well as Thy mercy.

An Act of Petition.

Remember, O Lord! that one visit from Thee would suffice to sanctify the greatest sinner. Permit not, that I should have received Thee in vain; let not Thy precious blood fall on the barren soil of my heart without producing therein the fruits of virtue Thou hast so long desired. May I prove the extent of my gratitude by the most constant fidelity in Thy service, and may I rather die than ever again offend Thee by any mortal sin.

O that I could have the happiness of seeing Thee loved and faithfully served

by all creatures. Let the light of Thy countenance shine upon those who are in the darkness of infidelity; dispel their errors, that they may embrace the truth and zealously practise all it requires. Grant peace and union to all Christian peoples and preserve us from the dreadful scourges of war, famine and pestilence. Convert all those who are in the unhappy state of mortal sin, and reconcile all enemies. Have mercy on my parents, friends, benefactors and enemies, on my brethren and sisters in the Order of Penance and mercifully grant them all the graces they stand in need of. Reform all abuses, and remove all scandals from Thy Church. Comfort all that are under pain of sickness, affliction or persecution. Support those who are under temptation; protect such as are in danger; and grant the grace of a happy death to all those who are in their last agony. Extend Thy mercy to the souls of all the faithful departed and admit them to the enjoyment of Thy eternal glory. Grant to us all relief in our necessities, remission of all our sins, the grace of final perseverance and life everlasting. Amen.

A Prayer to be said before the Crucifix.

Behold me, O good and amiable Jesus! falling on my knees before Thy face and with the greatest ardor of my soul praying and beseeching Thee to imprint indelibly upon my heart lively sentiments of faith, hope and charity, true contrition for my sins and a firm purpose of amendment; while I contemplate with great love and tender pity Thy five wounds, which recall to my mind the words which David, Thy prophet, said of Thee, O good Jesus: "They have pierced My hands and My feet; they have numbered all My bones." (Ps. 21:17, 18.)

A plenary indulgence, applicable also to the souls in purgatory, may be gained by reciting, after confession and communion, the above prayer before a crucifix, and then praying for the intention of the Church. (Pius IX, Decree of July 31, 1858.)



Devotions to the Blessed Sacrament.

LITANY OF THE BLESSED SACRAMENT.*

Lord, have mercy on us!

Christ, have mercy on us!

Lord, have mercy on us!

Christ, hear us! Christ graciously hear us!

God, the Father, of heaven,
God, the Son, Redeemer of the world,

God, the Holy Ghost,
Holy Trinity, one God,
Living Bread, that camest down from heaven,

Hidden God and Saviour,

Wheat of the elect,

Vine bearing virgins,

Perpetual sacrifice,

Clean oblation,

Lamb without spot,

Immaculate feast,

Food of Angels,

Hidden manna,

Memorial of the wonders of God,

Supersubstantial bread,

Word made flesh, dwelling in us,

Sacred Host,

Have mercy on us.

* For private devotion.

Chalice of benediction,
Mystery of faith,
Most adorable sacrament,
Most holy of all sacrifices,
True propitiation for the living and
the dead,
Heavenly antidote against the poison
of sin,
Most wonderful of all miracles,
Most holy commemoration of the Pas-
sion of Christ,
Gift of overflowing fulness,
Most holy and august mystery,
Medicine of immortality,
Tremendous and life-giving Sacra-
ment,
Bread made flesh by the omnipotence
of the incarnate Word,
Unbloody Sacrifice,
Our feast at once and our fellow-guest,
Sweetest banquet at which the angels
minister,
Sacrament of piety,
Bond of charity,
Priest and victim,
Spiritual sweetness, tasted in its proper
source,
Refreshment of holy souls,
Viaticum of such as die in the Lord,
Pledge of future glory,

Have mercy on us.

Be merciful, Spare us, O Lord !

Be merciful, Graciously hear us, O Lord !

From an unworthy reception of Thy
Body and Blood,

From the lust of the flesh,

From the lust of the eyes,

From the pride of life,

From every occasion of sin,

Through the desire, wherewith Thou
didst desire to eat this Passover
with Thy disciples,

Through that profound humility,
wherewith Thou didst wash the
Apostles' feet,

Through that ardent charity where-
with Thou didst institute this divine
Sacrament,

Through Thy precious Blood which
Thou hast left us on our altars,

Through the Five Wounds of this
Thy most holy Body, which Thou
didst receive for us,

We sinners, Beseech Thee, hear us.

That Thou wouldst vouchsafe to pre-
serve and increase our faith, reverence
and devotion towards this admirable
Sacrament, We beseech Thee, hear us.

That Thou wouldst vouchsafe to con-
duct us, through a true confession

O Lord, deliver us.

| | |
|---|-----------------------------|
| of our sins, to a frequent reception of the holy Eucharist, | } We beseech Thee, hear us. |
| That Thou wouldst vouchsafe to deliver us from all heresy, perfidy and blindness of heart, | |
| That Thou wouldst vouchsafe to impart to us the precious and heavenly fruits of this most holy Sacrament, | |
| That at the hour of death Thou wouldst strengthen and defend us by this heavenly viaticum, | |
| Son of God, | |
| Lamb of God, Who takest away the sins of the world, Spare us, O Lord! | |
| Lamb of God, Who takest away the sins of the world, Hear us, O Lord! | |
| Lamb of God, Who takest away the sins of the world, Have mercy on us. | |
| Christ, hear us! Christ, graciously hear us! | |

V. Thou didst give them Bread from heaven.

R. Containing in itself all sweetness.

Let us pray.

O God, who in this wonderful Sacrament hast left unto us a memorial of Thy Passion: grant us so to venerate

the sacred mysteries of Thy Body and Blood, that we may ever perceive within ourselves the fruits of Thy Redemption. Who livest and reignest for ever and ever. Amen.

VISIT TO THE BLESSED SACRAMENT.

O Lord Jesus Christ ! Who for love of us dost remain day and night with us in this adorable sacrament, expecting, inviting and receiving all who come to visit Thee : I sincerely believe that Thou art present here on this altar. I adore Thee from the abyss of my nothingness, and thank Thee for all the graces Thou hast granted me ; particularly for having given me Thine own self in this sacrament, for having given me for my advocate Thy holy mother and for having called me to visit Thee in this church.

I therefore salute Thy most loving heart : first, to thank Thee for the great favor of being permitted to visit Thee ; secondly, in reparation for all the injuries Thou receivest from Thy enemies in this holy sacrament ; and thirdly, to adore Thee by this visit in all places where Thou art least honored and most abandoned in this holy sacrament.

O my Jesus ! I love Thee with all

my heart ; I am sorry for having so often offended Thy infinite goodness. I purpose, with the assistance of Thy grace, never more to offend Thee ; at this moment, wretched as I am, I consecrate my whole being to Thee. I renounce my self-will, all my affections and desires, and all that I possess. From this day forward, do what Thou wilt with me and with whatever belongs to me. I ask and desire only Thy holy love, the grace of final perseverance and the accomplishment of Thy holy will.

I recommend to Thee the souls in purgatory, particularly those who upon earth were devoted to the most holy sacrament and to the Blessed Virgin Mary : and I recommend to Thee also all miserable sinners. Finally, dearest Saviour, I unite all my affections with the affections of Thy most loving Heart, and thus united I offer them to Thy eternal Father, entreating him to accept of them and to hear my prayer in Thy name and for Thy sake. Amen.

One hundred days' indulgence for saying this prayer, with contrite heart, before the Blessed Sacrament. A plenary indulgence once a month for those who say it daily, on any day and on the usual conditions.

ACTS OF ADORATION AND REPARATION.

1. Profoundly I adore Thee, Jesus! hid beneath the mystic emblems. I acknowledge Thee true God and true man. Accept this act of adoration, by which I desire to make Thee reparation for the cold hearts of so many of Thy people, who pass before Thy holy temples, nay before Thy very tabernacle, where, hour after hour, Thou dost deign to dwell with loving impatience to give Thyself to be Thy people's food, who yet do not even bend the knee before Thee, their God; but, like the Israelites in the wilderness, seem, by their indifference, to loathe this bread of heaven. I offer Thee, then, Thine own most precious Blood, which Thou didst shed from the wound of Thy left foot, reparation for this hateful coldness; and entering in spirit within this same wound, I proclaim aloud in never ending praise:

O Sacrament most holy! O Sacrament divine!

All praise and all thanksgiving be every moment thine!

Our Father, Hail Mary, Glory be to the Father.

2. Profoundly I adore Thee, Jesus!

I acknowledge Thy presence in this most holy sacrament. By this act of adoration I intend to make amends for Thy people, so many of whom seem as though they knew Thee not ; but, while they see Thee go to the poor sick, to be their strength in their great journey to eternity, leave Thee unescorted, and hardly give Thee even one outward sign of homage. I offer Thee, in reparation for this coldness, Thine own most precious Blood, which Thou didst shed from the wound of Thy right foot, and entering therein, in spirit, I exclaim innumerable times :

O Sacrament most holy! O Sacrament divine!

All praise and all thanksgiving be every moment thine!

Our Father, Hail Mary, Glory be to the Father.

3. Profoundly I adore Thee, Jesus! true bread of life eternal; and by this act of adoration I intend to make Thee compensation for all the wounds with which Thy Sacred Heart doth daily bleed to see the profanation of the churches, wherein Thou dost vouchsafe to abide beneath the sacramental em-

blems, to receive the love and adoration of Thy people. I offer Thee, in reparation for such great irreverence, Thine own most precious Blood, which Thou didst shed from the wound in Thy left hand, and entering therein, in spirit, I constantly repeat:

O Sacrament most holy! O Sacrament divine!

All praise and all thanksgiving be every moment thine!

Our Father, Hail Mary, Glory be to the Father.

4. Profoundly I adore Thee, Jesus! living bread come down from heaven; and by this act of adoration I desire to make amends for all the acts of irreverence, which Thy people, day by day, commit while assisting at Holy Mass, wherein Thou dost renew, though bloodlessly, that self-same sacrifice which once Thou didst consummate on Calvary for our salvation. I offer Thee, in reparation for all this ingratitude, Thine own most precious Blood, which Thou didst shed from the wound in Thy right hand; and entering therein, in spirit, and together with the holy angels who surround Thy throne, I say:

O Sacrament most holy! O Sacrament
divine!

All praise and all thanksgiving be évery
moment thine!

*Our Father, Hail Mary, Glory be to the
Father.*

5. Profoundly I adore Thee, Jesus!
true victim of atonement for our sins;
and I offer this act of adoration in com-
pensation for the sacrilegious outrages
which Thou dost receive from so many
of Thy ungrateful people, who dare to
draw nigh to Thee and to receive Thee
in communion, with mortal sin upon
their souls. In reparation for these hate-
ful sacrileges I offer Thee those last
drops of Thy most precious Blood which
Thou didst shed from the wound in Thy
most sacred side; and entering therein,
in spirit, I adore Thee, I bless Thee, I
love Thee, and, with all the holy souls
who love Thee in the most holy sacra-
ment, I exclaim:

O Sacrament most holy! O Sacrament
divine!

All praise and all thanksgiving be évery
moment thine!

Down in adoration falling,
Lo! the sacred Host we hail;

• Lo! o'er ancient forms departing,
Newer rites of grace prevail;
Faith for all defects supplying,
Where the feeble senses fail.

To the everlasting Father,
And the Son Who reigns on high,
With the Holy Ghost proceeding
Forth from each eternally,
Be salvation, honor, blessing,
Might and endless majesty. Amen.

V. Thou gavest them bread from
heaven, O Lord!

R. And therein was sweetness of
every kind.

Let us pray.

God, Who, beneath this marvellous
Sacrament, has left us a memorial of
Thy passion: grant us, we beseech Thee,
so to venerate the sacred mysteries of
Thy Body and Blood, that we may ever
feel within us the fruit of Thy redemp-
tion. Who livest and reignest, world
without end. Amen.

An indulgence of three hundred days was
granted by Pius VII. to all the faithful,
every time they shall say with devotion these
acts of adoration, and an indulgence of one
hundred days for the Hymn and prayer.

Devotion to the Sacred Heart of Jesus.

LITANY OF THE SACRED HEART.

By Decree of the Sacred Congregation of Rites, dated April 2, 1899, the Litanies of the Sacred Heart of Jesus are approved for the entire world, and the Holy Father has attached an indulgence of 300 days for their recitation in public or in private.

Lord, have mercy on us. Christ, have mercy on us.

Lord, have mercy on us.

Christ, hear us. Christ, graciously hear us.

God, the Father of heaven,

God, the Son, Redeemer of the world,

God the Holy Ghost,

Holy Trinity, one God,

Heart of Jesus, Son of the Eternal Father,

Heart of Jesus, formed by the Holy Ghost in the womb of the Virgin Mother,

Heart of Jesus, substantially united to the Word of God,

Heart of Jesus, of infinite majesty,

Heart of Jesus, sacred temple of God,

Heart of Jesus, tabernacle of the Most High,

Heart of Jesus, house of God and gate of heaven,

Have mercy on us.

Heart of Jesus, burning furnace of charity,
 Heart of Jesus, abode of justice and love,
 Heart of Jesus, full of goodness and love,
 Heart of Jesus, abyss of all virtues,
 Heart of Jesus, most worthy of all praise,
 Heart of Jesus, king and centre of all hearts,
 Heart of Jesus, in Whom are all the treasures of wisdom and knowledge,
 Heart of Jesus, in Whom dwells the fullness of divinity,
 Heart of Jesus, in Whom the Father was well pleased,
 Heart of Jesus, of Whose fulness we have all received,
 Heart of Jesus, desire of the everlasting hills,
 Heart of Jesus, patient and most merciful,
 Heart of Jesus, enriching all who invoke Thee,
 Heart of Jesus, fountain of life and holiness,
 Heart of Jesus, propitiation for our sins,
 Heart of Jesus, loaded down with opprobrium,
 Heart of Jesus, bruised for our offences,

Have mercy on us.

| | |
|---|---------------------|
| Heart of Jesus, obedient unto death, | } Have mercy on us. |
| Heart of Jesus, pierced with a lance, | |
| Heart of Jesus, source of all consolation, | |
| Heart of Jesus, our life and resurrection, | |
| Heart of Jesus, our peace and reconciliation, | |
| Heart of Jesus, victim for sin, | |
| Heart of Jesus, salvation of those who trust in Thee, | |
| Heart of Jesus, hope of those who die in Thee, | |
| Heart of Jesus, delight of all the saints, | |
| Lamb of God, Who takest away the sins of the world : Spare us, O Lord ! | |
| Lamb of God, Who takest away the sins of the world : Graciously hear us, O Lord ! | |
| Lamb of God, Who takest away the sins of the world : Have mercy on us ! | |
| V. Jesus, meek and humble of Heart, | |
| R. Make our hearts like unto Thine. | |

Let us pray.

O Almighty and Eternal God, look upon the Heart of Thy dearly beloved Son, and upon the praise and satisfaction He offers Thee in the name of sinners and for those who seek Thy mercy; be Thou appeased,

and grant us pardon in the name of the same Jesus Christ, Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, world without end. Amen.

CHAPLET OF THE SACRED HEART.

V. Incline unto mine aid, O God!

R. O Lord, make haste to help me!

1. Most amiable Jesus! my soul leaps for joy in thinking on Thy loving heart, all tenderness and sweetness for sinful man; and with trust unbounded it never doubts Thy ready welcome. Ah me! my sins: how many and how great! With Peter and Magdalen, in tears, I bewail and abhor them, because they are an offence to Thee, my chief and sole good. Grant me, O grant me pardon for them all! O may I die, I beseech Thee, by Thy loving heart, may I rather die than offend Thee, and may I live only to correspond to Thy love!

Our Father *once*, Glory be to the Father *five times; then:*

Thy Sacred Heart, O Jesus! I implore,
Inflame my heart to love Thee more and more.

2. My Jesus! I bless Thy most humble heart; and I give thanks to Thee, Who,

in making it my model, not only dost urge me, with much pressing, to imitate it, but at the cost of so many humiliations dost Thyself stoop to point me out the path, and smooth for me the way to follow Thee. Foolish and ungrateful that I am: how have I wandered far away from Thee! Mercy, my Jesus! mercy! Away, hateful pride and love of worldly honor! With lowly heart I wish to follow Thee, my Jesus, through the humiliations of the cross, and thus to gain peace and salvation. Only be then at hand to strengthen me, and I will ever bless Thy Sacred Heart.

Our Father *once*, Glory be to the Father *five times; then*:

Thy Sacred Heart, O Jesus! I implore,
Inflame my heart to love Thee more and more.

3. My Jesus! I marvel at Thy most patient heart, and I thank Thee for all those wondrous examples of unwearied patience which Thou didst leave me to guide me on my way. It grieves me that I have still to reproach myself with my extravagant delicacy, shrinking from the slightest pain. O pour, then, into my heart, dear Jesus! an eager and endur-

ing love of suffering and of the cross, of mortification and of penance, that, following Thee to Calvary, I may with Thee attain to glory and to the joys of paradise !

Our Father *once*, Glory be to the Father *five times; then:*

Thy Sacred Heart, O Jesus ! I implore,
Inflame my heart to love Thee more and more.

4. Dear Jesus ! at the sight of Thy most gentle heart, I shudder to behold how different is mine from Thine, since at a shadow, at a look, at a word of opposition, I fret and grieve. O, then, pardon my excesses, and give me grace, that in every contradiction I may follow the example of Thy unchangeable meekness, and so enjoy an everlasting holy peace.

Our Father *once*, Glory be to the Father *five times; then:*

Thy Sacred Heart, O Jesus ! I implore,
Inflame my heart to love Thee more and more.

5. Sing praise to Jesus for His most generous heart, the conqueror of death and hell; yet never wilt thou reach its due with all thy praise. More than ever

am I confounded, looking upon my coward heart, which, through human respect, dreads even a passing word. Courage, my soul! it shall be so no more with thee. My Jesus, I pray Thee for such strength that, fighting and conquering on earth, I may one day rejoice triumphantly with Thee in heaven.

Our Father *once*, Glory be to the Father *five times*; *then*:

Thy Sacred Heart, O Jesus! I implore,
Inflame my heart to love Thee more and more

Let us turn to Mary, consecrating ourselves to her more and more, and, trusting in her maternal heart, let us say to her:

By the precious gifts of thy sweetest heart, obtain for me, great mother of my God, and my mother Mary, a true and lasting devotion to the Sacred Heart of Jesus, thy well beloved Son, that, united in every thought and affection with that Heart, I may fulfil the duties of my state of life with ready heart, serving my Jesus evermore, but especially on this day.

R. Inflame our hearts with love of Thee!

V. Heart of Jesus, burning with love for us:

Let us pray !

Lord, we beseech Thee, let Thy Holy Spirit kindle in our hearts that fire of charity which our Lord Jesus Christ, Thy Son, sent forth from His inmost heart upon this earth, and willed to burn with vehemence. Who liveth and reigneth with Thee, in the unity of the Holy Spirit, God, forever and ever. Amen.

Pope Pius VII., by decree of 20th March, 1815, granted to all the faithful, for every time they say this chaplet with a contrite heart, an indulgence of 300 days, and a plenary indulgence, once a month, to all those who, having said it, at least once a day, for a month, will, on any day, being truly penitent, after confession and communion, pray devoutly, for some time, for the intention of His Holiness.

An Act of Offering to the Sacred Heart.

Divine Heart of my Jesus ! I adore Thee with all the powers of my soul, which I consecrate to Thee forever, with my thoughts, my words, my works, and my whole self. I purpose to offer to

Thee, as far as I can, acts of adoration, love and glory, like unto those which Thou offerest to Thy eternal Father. Be Thou, I beseech Thee, the repairer of my transgressions, the protector of my life, my refuge and asylum in the hour of my death. By Thy sighs, and by that sea of bitterness in which Thou wast plunged for me throughout Thy whole mortal life, grant me true contrition for my sins, contempt of earthly things, a burning desire of eternal glory, trust in Thy boundless merits, and final perseverance in Thy grace.

Heart of Jesus, all love! I offer Thee these humble prayers for myself and for all who unite with me in spirit to adore Thee; vouchsafe out of Thy great goodness to hear and answer them, chiefly for that one among us who will first end his mortal life. Sweet Heart of Jesus! pour into his heart in his death agony Thine inward consolations; take him within Thy sacred wound; cleanse him from all stains in that furnace of love, that so Thou mayest soon open to him the gates of Thy eternal glory, there to intercede with Thee for all those who tarry yet in this land of exile.

Most holy Heart of my most loving

Jesus ! For myself, a wretched sinner, and for all who unite with me in adoring Thee, I purpose to renew and offer to Thee these acts of adoration, and these prayers at every moment and to the last instant of my life. I recommend to Thee, my Jesus ! our holy Church, Thy well beloved spouse and our true mother; the souls who are following the path of justice, poor sinners, the afflicted, the dying, all men on the whole face of the earth. Let not Thy blood be shed in vain for them; and vouchsafe, lastly, to apply it to the relief of the souls in purgatory, and, above all, to those who in life were wont to adore Thee devoutly.

Most loving heart of Mary, which, amongst the hearts of all God's creatures, art at once the purest and the most inflamed with love for Jesus, and the most compassionate towards us, poor sinners, obtain for us from the Heart of Jesus, our Redeemer, all graces which we ask of thee. Mother of mercies, one throb, a single beat of thy burning heart, offered by thee to the Heart of Jesus, has power to console us to the full. Grant us, then, this favor ! And then the Heart of Jesus, through the filial love He had for thee, and will ever have, will not

fail to hear and answer our request.
Amen.

LITANY OF THE HOLY NAME OF JESUS
Lord, have mercy on us. Christ, have
mercy on us. Lord, have mercy on us.
Jesus, hear us. Jesus, graciously hear us.
God the father of heaven,
God the Son, Redeemer of the world,
God, the Holy Ghost,
Holy Trinity, one God,
Jesus, Son of the living God,
Jesus, splendor of the Father,
Jesus, brightness of eternal light,
Jesus, king of glory,
Jesus, sun of justice,
Jesus, son of the Virgin Mary,
Jesus, most amiable,
Jesus, most admirable,
Jesus, mighty God,
Jesus, father of the world to come,
Jesus, angel of great counsel,
Jesus, most powerful,
Jesus, most patient,
Jesus, most obedient,
Jesus, meek and humble of heart,
Jesus, lover of chastity,
Jesus, lover of us,
Jesus, God of peace,

Have mercy on us.

| | |
|---|--------------------------|
| <p> Jesus, author of life, Jesus, model of virtues, Jesus, zealous for souls. Jesus, our God, Jesus, our refuge, Jesus, father of the poor, Jesus, treasure of the faithful, Jesus, good shepherd, Jesus, true light, Jesus, eternal wisdom, Jesus, infinite goodness, Jesus, our way and our life, Jesus, joy of angels, Jesus, king of patriarchs, Jesus, master of apostles, Jesus, teacher of evangelists, Jesus, strength of martyrs, Jesus, light of confessors, Jesus, purity of virgins, Jesus, crown of all saints, Be merciful, spare us, O Jesus. Be merciful, graciously hear us, O Jesus. From all evil, From all sin, From Thy wrath, From the snares of the devil, From the spirit of fornication, From everlasting death, </p> | <p>Have mercy on us.</p> |
| | <p>Jesus deliver us.</p> |

From the neglect of Thy inspirations,
Through the mystery of Thy holy incarnation,

Through Thy nativity,
Through Thine infancy,
Through Thy most divine life,
Through Thy labors,
Through Thine agony and passion,
Through Thy cross and dereliction,
Through Thy sufferings,
Through Thy death and burial,
Through Thy resurrection,
Through Thine ascension,

[Through the most holy institution of
Thy Eucharist,]¹

Through Thy joys,
Through Thy glory,

Lamb of God, Who takest away the sins
of the world, spare us, O Jesus.

Lamb of God, Who takest away the sins
of the world, graciously hear us, O
Jesus.

Lamb of God, Who takest away the sins
of the world, have mercy on us, O
Jesus.

Jesus, hear us. Jesus, graciously hear us.

¹ Where authorized by the Bishop, this invocation may be added here. (Congr. of Rites, Feb. 8, 1905.)

Let us pray.

O Lord Jesus Christ, Who hast said: Ask and you shall receive; seek and you shall find; knock and it shall be opened unto you: grant, we beseech Thee, to our most humble supplications, the gift of Thy divine love, that we may love Thee in heart, word and deed, and never cease from praising Thee.

Give us, O Lord! a perpetual fear and love of Thy holy name, for Thou never ceasest to direct and govern by Thy grace those whom Thou instructest in the solidity of Thy love. Who livest and reignest world without end. Amen.

Devotions to Jesus Suffering.

STATIONS OF THE WAY OF THE CROSS.

This excellent devotion has met with repeated approval from our holy Church, and is now in constant use with persons of every condition, being, moreover, enriched with most numerous indulgences; in fact, with all the indulgences granted to pilgrims who visit the holy places at Jerusalem. All these indulgences are applicable to the suffering souls in purgatory. Those, however, who wish to gain them, must bear in mind that it

is indispensably required of them to meditate, according to their ability, on the Passion of our Lord and Saviour Jesus Christ, and to move from one Station to the other, if this is possible; if not, a little movement of the body at each Station will suffice. And as we are required to be in the state of grace in order to gain an indulgence, begin with an act of contrition.

PREPARATORY PRAYER.

O most merciful Jesus! With a contrite heart and penitent spirit I bow down, in profound humility, before Thy divine majesty. I adore Thee as my supreme Lord and Master; I believe in Thee, I hope in Thee, I love Thee above all things. I am heartily sorry for having offended Thee, my supreme and only Good. I resolve to amend my life; and although I am unworthy to obtain mercy, yet the sight of Thy holy Cross, on which Thou didst die, inspires me with hope and consolation. I will therefore meditate on Thy sufferings and visit the stations of Thy passion in company with Thy sorrowful Mother and my Guardian Angel, with the intention of promoting Thy honor and saving my soul.

I desire to gain all the indulgences

granted for this holy exercise: a plenary one for myself, and all others for the souls in purgatory.

O merciful Redeemer! who hast said, "*And I, if I be lifted up from the earth, will draw all things to myself,*" draw my heart and my love to Thee, that I may perform this devotion as perfectly as possible, and that I may live and die in union with Thee. Amen.

I. STATION.

Jesus is condemned to death.

V. We adore Thee, O Christ! and praise Thee:

R. Because by Thy holy Cross Thou hast redeemed the world.

MEDITATION.

Jesus, most innocent, Who neither did nor could commit a sin, was condemned to death, and, moreover, to the most ignominious death of the Cross. To remain a friend of Cæsar, Pilate delivered Him into the hands of His enemies. A fearful crime—to condemn Innocence to death, and to offend God in order not to displease men!

PRAYER.

O innocent Jesus! Having sinned, I am guilty of eternal death, but Thou willingly dost accept the unjust sentence of death, that I might live. For whom, then, shall I henceforth live, if not for Thee, my Lord? Should I desire to please men, I could not be Thy servant. Let me, therefore, rather displease men and all the world, than not please Thee, O Jesus.

Our Father, etc.; Hail Mary, etc.

V. Lord Jesus, crucified:

R. Have mercy on us.

II. STATION.

Jesus carries His Cross.

V. We adore Thee, O Christ, and praise Thee:

R. Because by Thy Holy Cross Thou hast redeemed the world!

MEDITATION.

When our divine Saviour beheld the Cross, He most willingly stretched out His bleeding arms, lovingly embraced it and tenderly kissed it, and, placing it

on His bruised shoulders, He, although almost exhausted, joyfully carried it.

PRAYER.

O my Jesus! I cannot be Thy friend and follower, if I refuse to carry the Cross. O dearly beloved Cross! I embrace thee, I kiss thee, I joyfully accept thee from the hands of my God. Far be it from me to glory in anything, save in the Cross of my Lord and Redeemer. By it the world shall be crucified to me and I to the world, that I may be Thine forever.

Our Father, etc.; Hail Mary, etc.

V. Lord Jesus, crucified:

R. Have mercy on us!

III. STATION.

Jesus falls the first time.

V. We adore Thee, O Christ, and praise Thee:

R. Because by Thy Holy Cross Thou hast redeemed the world!

MEDITATION.

Our dear Saviour carrying the Cross was so weakened by its heavy weight, as to fall exhausted to the ground. Our

sins and misdeeds werè the heavy burden which oppressed him: the Cross was to him light and sweet, but our sins were galling and insupportable.

PRAYER.

O my Jesus! Thou didst bear my burden and the heavy weight of my sins. Should I, then, not bear in union with Thee, my easy burden of suffering and accept the sweet yoke of Thy commandments? Thy yoke is sweet and Thy burden is light: I therefore willingly accept it. I will take up my Cross and follow Thee.

Our Father, etc.; Hail Mary, etc.

V. Lord Jesus, crucified

R. Have mercy on us!

IV. STATION.

Jesus meets His afflicted mother.

V. We adore Thee, O Christ, and praise Thee:

R. Because by Thy Holy Cross Thou hast redeemed the world!

MEDITATION.

How painful and how sad it must have been for Mary, the sorrowful Mother, to

behold her beloved Son laden with the burden of the Cross! What unspeakable pangs her most tender heart experienced! How earnestly did she desire to die in place of Jesus, or at least with Him! Implore this sorrowful Mother that she assist you in the hour of your death.

PRAYER.

O Jesus! O Mary! I am the cause of the great and manifold pains which pierce your loving hearts. O that also my heart would feel and experience at least some of your sufferings! O Mother of Sorrows! Let me participate in the sufferings which thou and thy Son endured for me, and let me experience thy sorrow, that, afflicted with thee, I may enjoy thy assistance in the hour of my death.

Our Father, etc.; Hail Mary, etc.

V. Lord Jesus, crucified:

R. Have mercy on us!

V. STATION.

Simon of Cyrene helps Jesus to carry the Cross.

V. We adore Thee, O Christ, and praise Thee:

R. Because by Thy Holy Cross Thou hast redeemed the world!

MEDITATION.

Simon of Cyrene was compelled to help Jesus carry His Cross, and Jesus accepted his assistance. How willingly would He also permit you to carry the Cross: He calls, but you hear Him not; He invites you, but you decline. What a reproach to bear the Cross reluctantly.

PRAYER.

O Jesus! Whosoever does not take up his Cross and follow Thee, is not worthy of Thee. Behold, I join Thee in the Way of Thy Cross; I will be Thy assistant, following Thy bloody footsteps, that I may come to Thee in eternal life.

Our Father, etc.; Hail Mary, etc.

V. Lord Jesus, crucified:

R. Have mercy on us!

VI. STATION.

Veronica wipes the face of Jesus.

V. We adore Thee, O Christ, and praise Thee:

R. Because by Thy Holy Cross, Thou hast redeemed the world!

MEDITATION.

Veronica, impelled by devotion and compassion, presents her veil to Jesus to wipe his disfigured face. And Jesus imprints on it His holy countenance: a great recompense for so small a service. What return do you make to your Saviour for His great and manifold benefits?

PRAYER.

Most merciful Jesus! What return shall I make for all the benefits Thou didst bestow upon me? Behold, I consecrate myself entirely to Thy service. I offer and consecrate to Thee my heart: imprint on it Thy sacred image, never again to be effaced by sin.

Our Father, etc.; Hail Mary, etc.

V. Lord Jesus, crucified:

R. Have mercy on us!

VII. STATION.

Jesus falls the second time.

V. We adore Thee, O Christ, and praise Thee:

R. Because by Thy Holy Cross, Thou hast redeemed the world!

MEDITATION.

The suffering Jesus, under the weight of His Cross, again falls to the ground; but the cruel executioners do not permit Him to rest a moment. Pushing and striking Him, they urge Him onward. It is the frequent repetition of our sins which oppress Jesus. Witnessing this, how can I continue to sin?

PRAYER.

O Jesus, Son of David! Have mercy on me. Offer me Thy helping hand, and aid me, that I may not fall again into my former sins. From this very moment I will earnestly strive to reform: nevermore will I sin! Thou, O sole support of the weak, by Thy grace, without which I can do nothing, strengthen me to carry out faithfully this my resolution.

Our Father, etc.; Hail Mary, etc.

V. Lord Jesus, crucified:

R. Have mercy on us!

VIII. STATION.

The Daughters of Jerusalem weeping over
Jesus.

V. We adore Thee, O Christ, and
praise Thee:

R. Because by Thy holy Cross Thou
has redeemed the world.

MEDITATION.

These devoted women, moved by compassion, weep over the suffering Saviour. But He turns to them, saying: "*Weep not for Me, Who am innocent, but weep for yourselves and for your children.*" Weep thou also; for there is nothing more pleasing to our Lord and nothing more profitable for *thyself*, than tears shed from contrition for thy sins.

PRAYER.

O Jesus! Who shall give to my eyes a torrent of tears, that day and night I may weep for my sins? I beseech Thee, through Thy bitter and bloody tears, to move my heart by Thy divine grace, so that from my eyes tears may flow abundantly, and that I may weep all my days over Thy sufferings and still more over their cause, my sins.

Our Father, etc. ; Hail Mary, etc.

V. Lord Jesus, crucified:

R. Have mercy on us!

IX. STATION.

Jesus falls the third time.

V. We adore Thee, O Christ, and praise Thee:

R. Because by Thy holy Cross Thou hast redeemed the world!

MEDITATION.

Jesus arriving exhausted at the foot of Calvary falls for the third time to the ground. His love for us, however, is not diminished, not extinguished. What a fearfully oppressive burden our sins must be to cause Jesus to fall so often ! Had He, however, not taken them upon Himself, they would have plunged us into the abyss of hell.

PRAYER.

Most merciful Jesus ! I return Thee infinite thanks for not permitting me to continue in sin and to fall, as I have so often deserved, into the depths of hell. Enkindle in me an earnest desire of amendment ; let me never again relapse,

but vouchsafe me the grace to persevere in penance to the end of my life.

Our Father, etc.; Hail Mary, etc.

V. Lord Jesus, crucified:

R. Have mercy on us!

X. STATION.

Jesus is stripped of His garments.

V. We adore Thee, O Christ, and praise Thee:

R. Because by Thy holy Cross Thou hast redeemed the world!

MEDITATION.

When our Saviour had arrived on Calvary He was cruelly despoiled of His garments. How painful must this have been, because they adhered to His wounded and torn body and with them parts of His bloody skin were removed! All the wounds of Jesus are renewed. Jesus is despoiled of His garments that He might die possessed of nothing: how happy will I also die after laying aside my former self with all evil desires and sinful inclinations!

PRAYER.

Induce me, O Jesus! to lay aside my

former self and to be renewed according to Thy will and desire. I will not spare myself, however painful this should be for me: despoiled of things temporal, of my own will, I desire to die, in order to live for Thee forever.

Our Father, etc.; Hail Mary, etc.

V. Lord Jesus, crucified:

R. Have mercy on us!

XI. STATION.

Jesus is nailed to the Cross.

V. We adore Thee, O Christ, and praise Thee:

R. Because by Thy holy Cross Thou hast redeemed the world!

MEDITATION.

Jesus being stripped of His garments, He was violently thrown upon the Cross, and His hands and feet most cruelly nailed thereto. In such excruciating pains He remained silent, because it pleased His heavenly Father. He suffered patiently, because He suffered for me. How do I act in sufferings and in troubles? How fretful and impatient. how full of complaints I am!

PRAYER.

O Jesus, gracious Lamb of God! I renounce forever my impatience. Crucify, O Lord! my flesh and its concupiscences: scorch, scathe and punish me in this world, do but spare me in the next. I commit my destiny to Thee, resigning myself to Thy holy will: may it be done in all things!

Our Father, etc.; Hail Mary, etc.

V. Lord Jesus, crucified:

R. Have mercy on us!

XII. STATION.

Jesus is raised upon the Cross and dies.

V. We adore Thee, O Christ, and praise Thee:

R. Because by Thy holy Cross Thou hast redeemed the world!

MEDITATION.

Behold Jesus crucified! Behold His wounds, received for love of you! His whole appearance betokens love: His head is bent to kiss you, His arms are extended to embrace you, His heart is open to receive you. O superabundance of love! Jesus, the Son of God dies upon

the Cross, that man may live and be delivered from everlasting death.

PRAYER.

O most amiable Jesus ! Who will grant me that I may die for love of Thee ? I will at least endeavor to die to the world. How must I regard the world and its vanities, when I behold Thee hanging on the Cross, covered with wounds ? O Jesus ! receive me into Thy wounded Heart : I belong entirely to Thee ; for Thee alone do I desire to live and to die.

Our Father, etc. ; Hail Mary, etc.

V. Lord Jesus, crucified:

R. Have mercy on us!

XIII. STATION.

Jesus is taken down from the Cross, and placed in the arms of His Mother.

V. We adore Thee, O Christ, and praise Thee:

R. Because by Thy Holy Cross Thou hast redeemed the world!

MEDITATION.

Jesus did not descend from the Cross, but remained on it until He died. And when taken down from it, He, in death as in life, rested on the bosom of His divine Mother. Persevere in your resolutions of reform and do not part from the Cross: he who persevereth to the end shall be saved. Consider, moreover, how pure the heart should be that receives the Body and Blood of Christ in the Adorable Sacrament of the Altar.

PRAYER.

O Lord Jesus! Thy lifeless Body, mangled and lacerated, found a worthy resting-place on the bosom of Thy Virgin Mother. Have I not often compelled Thee to dwell in my heart, full of sin and impurity as it was? Create in me a new heart, that I may worthily receive Thy most Sacred Body in Holy Communion, and that Thou mayest remain in me and I in Thee, for all eternity.

Our Father, etc.; Hail Mary, etc.

V. Lord Jesus, crucified:

R. Have mercy on us!

XIV. STATION.

Jesus is laid in the Sepulchre.

V. We adore Thee, O Christ, and praise Thee:

R. Because by Thy Holy Cross Thou hast redeemed the world!

MEDITATION.

The Body of Jesus is interred in a stranger's sepulchre. He who in this world had not whereupon to rest His head, would not even have a grave of his own, because He was not from this world. You, who are so attached to the world, henceforth despise it, that you may not perish with it.

PRAYER.

O Jesus! Thou hast set me apart from the world: what, then, shall I seek therein? Thou hast created me for heaven, what, then, have I to do with the world? Depart from me, deceitful world, with thy vanities! Henceforth I will follow the way of the Cross traced out for me by my Redeemer, and jour-

ney onward to my heavenly home, there to dwell forever and ever.

Our Father, etc.; Hail Mary, etc.

V. Lord Jesus, crucified:

R. Have mercy on us!

CONCLUSION.

Almighty and Eternal God! Merciful Father! Who hast given to the human race Thy beloved Son as an example of humility, obedience and patience, to precede us on the Way of Life, bearing the Cross: graciously grant us, that we, inflamed by His infinite Love, take up the sweet yoke of His Gospel together with the mortification of the Cross, following Him as His true disciples, so that we shall one day gloriously rise with Him and joyfully hear the final sentence: "*Come ye Blessed of my Father, and possess the kingdom which was prepared for you from the beginning.*" where Thou reignest with the Son and the Holy Ghost, and where we hope to reign with Thee, world without end. Amen

LITANY OF THE PASSION.*

Lord, have mercy on us.

Christ, have mercy on us.

Lord, have mercy on us.

Christ, hear us! Christ, graciously hear us.

God, the Father, of heaven,

God, the Son, Redeemer of the world,

God, the Holy Ghost,

Holy Trinity, one God,

Jesus, the Eternal Wisdom,

Jesus, conversing with men,

Jesus, hated by the world,

Jesus, sold for thirty pieces of silver,

Jesus, prostrate on the ground in prayer,

Jesus, strengthened by an angel,

Jesus, in Thine agony bathed in a bloody sweat,

Jesus, betrayed by Judas with a kiss,

Jesus, bound by the soldiers,

Jesus, forsaken by Thy disciples,

Jesus, brought before Annas and Caiphas,

Jesus, struck in the face by a servant,

Jesus, accused by false witnesses,

Jesus, declared guilty of death,

Jesus, spit upon in the face,

Have mercy on us.

Jesus, blindfolded,
 Jesus, smitten on the cheek,
 Jesus, thrice denied by Peter,
 Jesus, delivered up to Pilate,
 Jesus, despised and mocked by Herod,
 Jesus, clothed in a white garment,
 Jesus, rejected for Barrabbas,
 Jesus, torn with scourges,
 Jesus, bruised for our sins,
 Jesus, esteemed a leper,
 Jesus, covered with a purple robe,
 Jesus, crowned with thorns,
 Jesus, struck with a reed upon the
 head,
 Jesus, demanded for crucifixion by
 the Jews,
 Jesus, condemned to an ignominious
 death,
 Jesus, given up to the will of Thine
 enemies,
 Jesus, loaded with the heavy weight
 of the Cross,
 Jesus, led like a sheep to the slaugh-
 ter,
 Jesus, stripped of Thy garments,
 Jesus, fastened with nails to the
 Cross,
 Jesus, reviled by the malefactor,
 Jesus, promising paradise to the peni-
 tent thief,

Have mercy on us.

Jesus, commending St. John to Thy
Mother as her son,
Jesus, declaring Thyself forsaken by
Thy Father,
Jesus, in Thy thirst given gall and
water to drink,
Jesus, testifying that all things writ-
ten concerning Thee were accom-
plished,
Jesus, commending Thy Spirit into
the hands of Thy Father,
Jesus, obedient even to the death of
the Cross,
Jesus, pierced with a lance,
Jesus, made propitiation for us,
Jesus, taken down from the Cross,
Jesus, laid in the sepulchre,
Jesus, rising gloriously from the
dead,
Jesus, ascending into heaven,
Jesus, our advocate with the Father,
Jesus, sending down on Thy disciples
the Holy Ghost, the Paraclete,
Jesus, exalting Thy Mother above the
choir of angels,
Jesus, who wilt come to judge the
living and the dead,
Be merciful, Spare us, O Lord!
Be merciful, graciously hear us, O
Lord!

Have mercy on us.

From all evil,
 From all sin,
 From anger, hatred and every ill will,
 From war, famine and pestilence,
 From all dangers of mind and body,
 From everlasting death,
 Through Thy most pure conception,
 Through Thy miraculous nativity,
 Through Thy humble circumcision,
 Through Thy baptism and holy fast-
 ing,
 Through Thy labors and watchings,
 Through Thy cruel scourging and
 crowning with thorns,
 Through Thy thirst and tears and
 nakedness,
 Through Thy precious death and
 cross,
 Through Thy glorious resurrection,
 Through the sending of the Holy
 Ghost, the Paraclete,
 In the day of judgment,
 We sinners, beseech Thee hear us.
 That Thou wouldst spare us,
 That Thou wouldst pardon us,
 That Thou wouldst vouchsafe to
 bring us to true penance,
 That Thou wouldst vouchsafe merci-
 fully to pour into our hearts the
 grace of the Holy Spirit,

O Lord! deliver us.

We beseech Thee hear us.

That Thou wouldst vouchsafe to defend and propagate Thy holy Church,

That Thou wouldst vouchsafe to preserve and increase all societies assembled in Thy holy name,

That Thou wouldst vouchsafe to bestow upon us true peace,

That Thou wouldst vouchsafe to give us perseverance in grace and in Thy holy service,

That Thou wouldst vouchsafe to deliver us from unclean thoughts, the temptations of the devil, and everlasting damnation,

That Thou wouldst vouchsafe to unite us to the company of Thy Saints,

That Thou wouldst vouchsafe graciously to hear us,

We beseech Thee hear us.

Lamb of God, Who takest away the sins of the world, Spare us, O Lord!

Lamb of God, Who takest away the sins of the world, Hear us, O Lord!

Lamb of God, Who takest away the sins of the world, Have mercy on us!

Christ, hear us; Christ, graciously hear us!

V. We adore Thee, O Christ, and praise Thee:

R. Because by Thy Holy Cross Thou hast redeemed the world!

Let us pray.

O God, Who for the redemption of the world, was pleased to be born, to be circumcised, to be rejected by the Jews, to be betrayed by the traitor Judas with a kiss, to be bound with thongs, to be led as an innocent Lamb to the slaughter and to be shamefully presented to the gaze of Annas, Caiphas, Pilate and Herod; to be accused by false witnesses, to be insulted with scourgings and revilings, to be spit upon and crowned with thorns, to be buffeted upon the face and struck with a reed, to be blindfolded, to be stripped of Thy garments, to be fastened with nails to the Cross, to be hoisted up thereon to be reckoned among thieves, to have gall and vinegar given Thee to drink, and to be pierced with a lance: through these Thy most holy sufferings, which we, Thy unworthy servants, devoutly call to mind, and by Thy holy Cross, and by Thy death, deliver us from the pains of hell, and vouchsafe to conduct us whither Thou didst conduct the penitent thief who was crucified with Thee.

Who with the Father and Holy Ghost
livest and reignest world without end.
Amen.

Let us pray.

Grant, O merciful Father, that Thy
divine Spirit may enlighten, inflame, and
cleanse our hearts: that He may penetrate
us with His Heavenly dew and make us
fruitful in good works. Through Christ,
our Lord. Amen.

DEVOUT EXERCISE IN HONOR OF OUR
LORD'S AGONY.

V. Incline unto my aid, O God!

R. O Lord, make haste to help me!

Glory be to the Father, etc.

Words of Jesus on the Cross.

FIRST WORD: "Father forgive them;
for they know not what they do."

V. We adore Thee, O Christ, and
praise Thee:

R. Because by Thy Holy Cross Thou
hast redeemed the world!

Jesus, my love! Who for love of me
dost hang in agony on the Cross, there by
pains to pay the penalty of my sins, and
dost open Thy divine mouth to obtain
from eternal justice pardon of them for

me: O Jesus! pity all those faithful souls, who now are in their last sad agony, and pity me, too, when I shall be in mine. By the merit of Thy most precious Blood shed for our salvation, vouchsafe us all such lively sorrow for our sins, as shall make us breathe forth our souls into the bosom of Thy boundless mercy.

Glory be to the Father, *three times*.

Have mercy on us, O Lord! have mercy on us.

My God, I believe in Thee; I hope in Thee; Thou art my love. I repent of my sins, because by them I have offended Thee.

SECOND WORD: "This day shalt Thou be with me in paradise."

V. We adore Thee, O Christ, and praise Thee:

R. Because by Thy Holy Cross Thou hast redeemed the world!

Jesus, my love! Who for love of me dost hang in agony on the Cross, and with such readiness and bounty dost meet the penitent thief's cry of faith, when in Thy humiliations he acknowledges Thee to be the Son of God, and dost then assure him of paradise pre-

pared for him; pity all the faithful souls now in their last agony, and pity me, when I, too, shall be in mine. By the merit of Thy most precious Blood, renew in our souls such firm and steadfast faith as shall never waver at any suggestions of the evil one; that we also may obtain the blessed prize of paradise.

Glory be to the Father, *three times*.

Have mercy on us, O Lord! have mercy on us.

My God, I believe in Thee; I hope in Thee; Thou art my love. I repent of my sins, because by them I have offended Thee.

THIRD WORD: "Behold thy mother; behold thy son!"

V. We adore Thee, O Christ, and praise Thee:

R. Because by Thy Holy Cross Thou hast redeemed the world!

Jesus, my love! Who for love of me dost hang in agony upon the Cross, and unmindful of Thine own sorrows, dost leave us Thy own most holy mother as a pledge of Thy love, that we, through her, may, in our greatest straits, seek Thee with confidence: have pity on all faithful souls now in their last agony, and pity

me when I, too, shall be in mine. By the inward martyrdom of Thy dear mother, quicken in our hearts a firm hope in the infinite merits of Thy most precious Blood, that thus we may escape the sentence of eternal death, which we know we well deserve for our sins.

Glory be to the Fathes, *three times.*

Have mercy on us, O Lord! have mercy on us!

My God, I believe in Thee; I hope in Thee; Thou art my love. I repent of my sins, because by them I have offended Thee.

FOURTH WORD: "My God, my God, why hast Thou forsaken me?"

V. We adore Thee, O Christ, and praise Thee:

R. Because by Thy holy Cross Thou hast redeemed the world!

Jesus, my love! Who for love of me dost hang in agony on the Cross, and heaping woe on woe, besides Thy sacred body's pain, dost bear with infinite patience the most afflicting desolation of spirit, because Thou wast forsaken by thine eternal Father; pity all faithful souls now in their last agony, and pity me when I, too, shall be in mine. By the

merit of Thy most precious Blood, grant us all Thy grace to suffer with true meekness all the pain and anguish of our agony, that joining our pains with Thine, we, too, may in paradise be made partakers of Thy glory.

Glory be to the Father, *three times*.

Have mercy on us, O Lord! have mercy on us!

My God, I believe in Thee; I hope in Thee; Thou art my love. I repent of my sins, because by them I have offended Thee.

FIFTH WORD: "I thirst!"

V. We adore Thee, O Christ, and praise Thee:

R. Because by Thy holy Cross Thou hast redeemed the world!

Jesus, my love! Who for love of me dost hang in agony on the Cross, and Who, ever thirsting for insults and for sufferings, dost will yet more and more to suffer, that all men may be saved, thus showing that all the torrent of Thy passion is not enough to quench the thirst of Thy most loving heart: pity all faithful souls now in their last agony. and pity me when I, too, shall be in mine.

By the merit of Thy most precious Blood, kindle such a fire of charity within us that, with burning longing, we may ever thirst to be one with Thee for all eternity.

Glory be to the Father, *three times*.

Have mercy on us, O Lord! have mercy on us!

My God, I believe in Thee; I hope in Thee; Thou art my love. I repent of my sins, because by them I have offended Thee.

SIXTH WORD: "It is finished!"

V. We adore Thee, O Christ, and praise Thee:

R. Because by Thy holy Cross Thou hast redeemed the world!

Jesus, my love! Who for love of me dost hang in agony upon the Cross, and from this pulpit of the truth dost declare the work of our redemption finished, that work by which, from children of wrath and of eternal woe, we were made sons of God and heirs of heaven: pity all faithful souls now in their last agony, and pity me, when I, too, shall be in mine. By the merit of Thy most precious Blood, detach us wholly from the world and from ourselves, and, at the moment of our agony, grant us grace to

offer Thee, with all our hearts, the sacrifice of our life in atonement for our sins.

Glory be to the Father, *three times*.

Have mercy on us, O Lord! have mercy on us!

My God, I believe in Thee; I hope in Thee; Thou art my love. I repent of my sins, because by them I have offended Thee.

SEVENTH WORD: "Father, into Thy hands I commend my spirit."

V. We adore Thee, O Christ, and praise Thee:

R. Because by Thy holy Cross Thou hast redeemed the world!

Jesus, my love! Who for the love of me dost hang in agony upon the Cross, and Who, to accomplish the great sacrifice, dost submit to the will of Thy eternal Father, commending Thy spirit into His hands, and then dost bow Thy head and die: pity all faithful souls now in their agony, and pity me, too, when I shall be in mine. By the merit of Thy most precious Blood, give us in our agony an entire conformity to Thy divine will, that ready to live or die as it shall please Thee, we may desire nothing but that Thy adorable will may ever find its full accomplishment in us.

Glory be to the Father. *three times*.

Have mercy on us, O Lord! have mercy on us!

My God, I believe in Thee ; I hope in Thee ; Thou art my love. I repent of my sins, because by them I have offended Thee.

Devotions to the Blessed Virgin Mary.

THREE OFFERINGS

TO THE BLESSED VIRGIN TO OBTAIN HER PROTECTION IN THE PRACTICE OF ALL HOLY VIRTUES, ESPECIALLY CHARITY.

1. Most holy Virgin, with all my heart I worship thee above all the angels and saints in paradise, as the Daughter of the eternal Father, and to thee I consecrate my soul and all its powers.

Hail Mary, etc.

2. Most holy Virgin, with all my heart I worship thee above the angels and saints in paradise as the Mother of the only begotten Son, and to thee I consecrate my body with all its senses.

Hail Mary, etc.

3. Most holy Virgin, with all my heart I worship thee above all the angels and

saints in paradise as the Spouse of the Holy Ghost, and to thee I consecrate my heart and all its affections, praying thee to obtain for me from the ever blessed Trinity all the graces which I need for my salvation.

Hail Mary, etc.

Pope Leo XII. granted to all the faithful, every time that, with at least contrite heart and devotion, they will say these three short prayers, with the *Hail Mary*, three times, an indulgence of one hundred days, and a plenary indulgence to those who, having said them for a month, will on any day, being truly penitent, after confession and communion, pray for the intention of the Sovereign Pontiff.

LITANY OF THE BLESSED VIRGIN MARY.

Lord, have mercy on us. Christ, have mercy on us.

Lord, have mercy on us. Christ hear us.

Christ, graciously hear us.

God, the Father, of heaven,

God, the Son, Redeemer of the world,

God, the Holy Ghost,

Holy Trinity, one God,

} Have
mercy
on us.

Holy Mary,
 Holy Mother of God,
 Holy Virgin of virgins,
 Mother of Christ,
 Mother of divine grace,
 Mother most pure,
 Mother most chaste,
 Mother inviolate,
 Mother undefiled,
 Mother most amiable,
 Mother most admirable,
 Mother of good counsel,
 Mother of our Creator,
 Mother of our Saviour,
 Virgin most prudent,
 Virgin most venerable,
 Virgin most renowned,
 Virgin most powerful,
 Virgin most merciful,
 Virgin most faithful,
 Mirror of justice,
 Seat of wisdom,
 Cause of our joy,
 Spiritual vessel,
 Vessel of honor,
 Singular vessel of devotion,
 Mystical rose,
 Tower of David,
 Tower of ivory,
 House of gold,

Pray for us.

Ark of the covenant,
Gate of heaven,
Morning Star,
Health of the sick,
Refuge of sinners,
Comforter of the afflicted,
Help of Christians,
Queen of Angels
Queen of Patriarchs,
Queen of Prophets,
Queen of Apostles,
Queen of Martyrs,
Queen of Confessors,
Queen of Virgins,
Queen of all Saints,
Queen conceived without original sin,
Queen of the most holy Rosary,
Queen of peace,

Pray for us!

Lamb of God, Who takest away the sins
of the world: Spare us, O Lord!

Lamb of God, Who takest away the sins
of the world; Graciously hear us, O
Lord!

Lamb of God, Who takest away the sins
of the world: Have mercy on us.

V. Pray for us, O holy Mother of God!

R. That we may be made worthy of the
promises of Christ.

Let us pray.

Pour forth, we beseech Thee, O Lord, Thy grace into our hearts, that we unto whom the incarnation of Christ, Thy Son, was made known by the message of an angel, may by His passion and cross be brought to the glory of the resurrection. Through the same Christ, our Lord. Amen.

PRAYERS TO THE BLESSED VIRGIN FOR EVERY DAY IN THE WEEK.

Prayer for Sunday.

Behold, Mother of my God! at thy feet a wretched sinner, who has recourse to thee, and puts his trust in thee. I am not worthy that thou shouldst even cast thine eyes upon me; yet well I know that thou, beholding Jesus, thy Son, dying for sinners, dost thyself yearn to save them. O Mother of mercy! look on my miseries and have pity on me. Men say thou art the refuge of sinners, the hope of the despairing, the aid of the abandoned: be thou, then, my refuge, my hope and my aid. It is thy prayers which must save me. For the love of Jesus Christ be thou my help, reach

forth thy hand to the poor fallen wretch who cries to thee for succor. I know that thy heart delights to aid the sinner when thou canst: help me, then, now whilst thou canst. My sins have forfeited the grace of God and my own soul. Behold me in thy hands: O tell me what to do that I may regain my Saviour's grace, and do it. He bids me go to thee for help; He wills that I should seek thy tender pity's refuge, that so, not thy dear Son's merits only, but thine own prayers too, may help to save me. To thee, then, I have recourse: pray thou to Jesus for me, and make me know and feel what thou canst do for one who trusts in thee. Be it done unto me according to my hope. Amen.

Then say the *Hail Mary* three times, to the Blessed Virgin, in reparation for the blasphemies uttered against her.

Prayer for Monday.

Most holy Mary, Queen of heaven! I who was once the slave of Satan, now dedicate myself to thy service forever. I offer myself to honor and to serve thee while I live. Accept me as thy willing servant, and cast me not from thee as I

deserve. Mother, in thee I have placed all my hope. All blessing and thanksgiving be to God, Who in His mercy giveth me this trust in thee. True it is that in the past I was miserably fallen in sin. But, through the merits of Jesus Christ, and by thy prayers, I hope God has pardoned me my sins. Yet it is not enough, my Mother, to be forgiven, whilst the thought appalls me that I may still lose the grace of God. Danger is ever nigh, the devil sleeps not, fresh temptations assail me. Protect me, then, my sovereign mistress! help me against the assaults of hell. O never, never let me sin again, and offend Jesus, thy Son! No, never, never more suffer me to risk my soul, heaven and my God, by sin. For this one grace I ask thee, Mary; this I desire; may thy prayers obtain me this. Such is my hope. Amen.

Hail Mary, *three times.*

Prayer for Tuesday.

Most holy Mary, Mother of goodness, Mother of mercy! when I reflect on my sins and on the moment of my death, I tremble and am filled with confusion. My most sweet Mother, in the blood of Jesus

and in thy intercession are my hopes. Comfort of the afflicted! abandon me not at my death-agony; fail not to console me in that great affliction. If, even now, I am so tormented by remorse for sin committed, by the uncertainty of forgiveness, by the danger of a relapse, and the rigor of divine justice, how will it be with me then? Mother, before death overtake me, obtain for me a great sorrow for my sins, a true amendment, and a constant fidelity to God, in all that yet remains to me of life. And when, indeed, my hour has come, then do thou, Mary, be my hope, be thou mine aid in the anguish in which my soul will be overwhelmed; when the enemy sets before my face my sins, oh! comfort me at that moment and inspire me to invoke thee often, that, with thine own sweet name and that of thy most holy Son on my lips, I may breathe forth my spirit. This grace thou hast granted to many of thy servants: I, too, desire it, and hope to obtain it.

Hail Mary, *three times.*

Prayer for Wednesday.

Mother of God, most holy Mary! How often by my sins have I merited hell!

Ere now the judgment had gone forth against my first mortal sin, hadst not thou, in thy tender pity, stayed awhile God's justice, and then, softening my hard heart, drawn me on to take confidence in thee. And, oh! how often, in dangers which beset my steps, had I fallen, hadst not thou, loving Mother that thou art, preserved me by the graces which thou didst obtain for me. My Queen, what will thy pity and favor have availed me, if I perish in the flames of hell? If ever I have loved thee not, now, after God, I love thee above all things. Ah! suffer not that I turn away from thee and from God, Who, through thee, has granted me so many mercies. Lady most worthy of all love, suffer not that I be doomed to hate and curse thee forever in hell. Couldst thou bear to see a servant whom thou lovest lost forever? Oh, Mary! say not so. Say not that I shall be among the lost! Yet lost I am assuredly, if I abandon thee. But who can have the heart to leave thee? How can I ever forget the love which thou hast borne me? No, it is impossible for him to perish who has recourse to thee, and who, with loyal heart, confides in thee. Leave me not to myself, my Mother, or I am

lost! Let me ever have recourse to thee! Save me, my hope! Save me from hell, and first from sin, which alone can cause my eternal ruin. Amen.

Hail Mary, *three times.*

Prayer for Thursday.

Queen of heaven, sitting enthroned above the nine choirs of angels nighest to God, from this vale of tears I, a wretched sinner, hail thee, praying thee in thy love to turn on me those gracious eyes of thine. See, Mary, see the danger in which I am and ever shall be, whilst I live upon this earth, of losing my soul, paradise, and God. In thee, Lady, is my hope. I love thee; and I sigh after the time when I shall see thee and praise thee in heaven's courts. O Mary! when will that blessed day come that I shall see myself safe at thy feet? When shall I kiss that hand so often outstretched to minister graces to me? Alas! too true it is, my Mother! that in my life I have been often ungrateful; but if I reach heaven, there I will love thee for all eternity, and make reparation for my ingratitude by ever blessing and praising thee. Thanks be to

God for having given me such trust in the precious Blood of Jesus and in thy powerful intercession. In these thy true servants have ever hoped, and none of them have been disappointed. No, neither shall I be deceived in mine. O Mary! pray to thy Son Jesus, and I will pray to Him, too, by all the merits of His passion, to strengthen and increase this hope. Amen.

Hail Mary, *three times.*

Prayer for Friday.

Mary, of all creation the noblest, highest, purest, fairest, holiest work of God ! that all men knew and loved thee, my queen, as thou deservest to be loved ! Yet great is my consolation, Mary ! that so many blessed souls in heaven, and so many just souls still on earth, are filled with love for thy beauty and goodness. But above all I rejoice in this, that God Himself loves thee alone more than all men and angels. I too, most lovely queen ; I, a miserable sinner, dare to love thee, mean though my love be. I would I had a greater love, a more tender love : this thou must gain for me,

since to love thee is the surest mark of predestination, and a grace which God vouchsafes to the elect. Then, too, my Mother ! when I reflect upon the debt I owe thy Son, I see that His love for me demands in return an immeasurable love. Do thou, who desirest nothing else than to see Him loved, pray that I may obtain this grace—a great love of Jesus Christ. Obtain it, thou who obtainest from God what thou willest. Not goods of earth, nor honors, nor riches do I covet, but that which thine own heart desires most—to love my God, and Him only. Oh ! can it be that thou wilt not aid me in a desire so acceptable to thee ? Impossible ! even now I feel thy help, even now thou prayest for me. Pray, Mary, pray ; and never cease to pray, till thou dost see me safe in paradise, sure of possessing and loving God and thee, my dearest mother ! forever and ever. Amen.

Hail Mary, *three times.*

Prayer for Saturday.

O my most holy Mother ! On the one hand, I see the graces thou hast obtained for me ; and on the other the ingratitude I have shown thee. The ungrateful are

unworthy of any favors ; yet not for this will I distrust thy mercy. Great advocate, have pity on me ! Thou, Mary, dost bestow every grace which God vouchsafes to us sinners, and therefore did He make thee mighty, rich and kind, that so thou mightest succor us. I wish to save my soul. In thy hands I place my eternal welfare ; to thee I intrust my soul ; I wish to be of those who are thy special servants : cast me not, then, away. Thou art ever seeking the wretched, to console them. Do not abandon a wretched sinner who has recourse to thee. Speak for me, Mary ! Thy Son grants what thou askest. Take me under thy protection, for this is enough, because with thee to guard me, I fear no ill. No, not my sins, because thou wilt obtain God's pardon for them ; nor the devils, because thou art far mightier than hell ; nor my judge Jesus Christ, for, at thy prayer He will lay aside His wrath. Protect me, then, my Mother ! Obtain for me pardon of my sins, love for Jesus, holy perseverance, a good death, and paradise. It is true, I merit not these graces ; yet do thou only ask them of our God, and they shall be mine. Pray, then, to Jesus for me. Mary, my queen,

in thee I trust ; in this trust I rest, I live ; in this trust I hope to die. Amen.

Hail Mary, *three times*; then, to-day being Saturday, the Litany of the Blessed Virgin; *see page 506.*

Pope Pius VII. granted a daily indulgence of three hundred days to all the faithful, who, with at least contrite heart and devotion, will, on the days assigned, together with three *Hail Mary's*, say these prayers, taken from the works of St. Alphonsus Liguori; and a plenary indulgence once a month to all who have said these prayers every day for a month as directed above, if, being truly penitent, after confession and communion, they pray to God for the Church.

LITANY OF THE IMMACULATE HEART OF MARY.*

Lord, have mercy on us !

Christ, have mercy on us !

Lord, have mercy on us !

Christ, hear us ! Christ, graciously hear us !

God, the Father of heaven,

God, the Son, Redeemer of the world,

God, the Holy Ghost,

Holy Trinity, one God,

Have mercy on us !

* For private devotion

Heart of Mary, heart according to
 the Heart of God,
 Heart of Mary, united to the Heart of
 Jesus,
 Heart of Mary, organ of the Holy
 Ghost,
 Heart of Mary, sanctuary of the bles-
 sed Trinity,
 Heart of Mary, tabernacle of God in-
 carnate,
 Heart of Mary, immaculate from thy
 creation,
 Heart of Mary, full of grace,
 Heart of Mary, blessed among all
 hearts,
 Heart of Mary, throne of glory,
 Heart of Mary, abyss of humility,
 Heart of Mary, holocaust of divine
 love,
 Heart of Mary, crucified with Jesus,
 Heart of Mary, comfort of the af-
 flicted,
 Heart of Mary, refuge of sinners,
 Heart of Mary, hope of the ago-
 nizing,
 Heart of Mary, seat of mercy,
 Lamb of God, who takest away the sins
 of the world: Spare us, O Lord!
 Lamb of God, who takest away the sins
 of the world: Hear us, O Lord!

Pray for us.

Lamb of God, who takest away the sins of the world: Have mercy on us.

Christ hear us. Christ graciously hear us.

V. Immaculate Heart of Mary :

R. Pray for us !

Let us pray.

O most merciful God, who, for the salvation and the refuge of the miserable, wast pleased that the immaculate Heart of the Blessed Virgin Mary should be most like in charity and in pity to the divine Heart of Thy Son Jesus Christ : grant that we, who commemorate this most sweet and loving heart, may by the merits and intercession of the same Blessed Virgin, merit to be modelled according to the Heart of Jesus. Through the same Christ, our Lord. Amen.

PRAYER TO THE IMMACULATE HEART OF
MARY.

Heart of Mary, Mother of God, our Mother ! Heart most amiable, delight of the ever adorable Trinity, and worthy of all the veneration and tenderness of angels and men; Heart most like the Heart of Jesus, whose most perfect image thou art; Heart full of goodness, ever com-

passionate toward our miseries ! Vouchsafe to thaw our icy hearts and change them to the likeness of the Heart of Jesus. Infuse into them the love of thy virtues, inflame them with that blessed fire with which thou dost ever burn. In thee let the holy Church find safe shelter; be thou its guardian and asylum, its tower of strength, impregnable against the assaults of its enemies. Be thou the road leading to Jesus; be thou the channel whereby we receive all graces needful for our salvation. Be thou our help in need, our comfort in trouble, our strength in temptation, our refuge in persecution, our aid in danger; but especially in the last struggle of our life, at the moment of our death, when all hell will be unchained against us to snatch away our souls in that dread moment, that hour so terrible, on which depends our eternity,—ah ! then, most tender Virgin ! do thou make us feel how great is the sweetness of thy Mother's heart, how great thy power with the heart of Jesus, opening to us, in the very fount of mercy itself, a safe refuge, that so one day we too may join with thee in paradise in praising the Heart of Jesus forever and ever. Amen.

ACT OF PRAISE TO THE SACRED HEARTS
OF JESUS AND MARY.

May the divine Heart of Jesus and the immaculate Heart of Mary be known, praised, blessed, loved, worshipped and glorified always and in all places! Amen.

Pope Pius VII. by decree of Aug. 18, 1807, granted an indulgence of sixty days, once a day, to those, who, with at least contrite heart and devotion, shall say this prayer together with the above Act of Praise; and a plenary indulgence, on the feasts of the Nativity, of the Assumption, and of the S. Heart of Mary, to all those who shall have said them, every day, during the year; provided that, on these feasts, being truly penitent, after confession and communion, they shall visit a church, or an altar in any church, dedicated to the Blessed Virgin Mary, and pray for the intention of the Sovereign Pontiff. Also, a plenary indulgence, at the hour of death, to those who, during life, shall have practised this pious exercise every day.

PRAYER TO THE HOLY VIRGIN, OUR LADY
OF SORROWS.

Mary, most holy, Mother of sorrows, by that intense martyrdom which thou didst

suffer at the foot of the Cross, during the three hours of Jesus' agony: deign to aid us all, children of thy sorrows, in our last agony, that, by thy prayers, we from our death-bed may pass to heaven's holy joys, there to adorn thy crown.

Hail Mary, *three times.*

Mother of mercy, mother of grace,
Mary help a fallen race;
Shield us when the foe is nigh,
And receive us when we die.

V. From sudden and unprepared death:

R. Deliver us, O Lord !

V. From the snares of the devil:

R. Deliver us, O Lord !

V. From everlasting death:

R. Deliver us, O Lord !

Let us pray !

God, who for our salvation hast, in the most bitter death of Thy Son, given us both an example and a refuge: grant, we beseech Thee, that in the last peril, at the hour of our death, we may be made worthy to experience the effect of His great charity, and to be made partakers

of the Redeemer's glory. Through the same Christ, our Lord. Amen.

Jesus, Mary and Joseph ! I give you my heart and my soul.

Jesus, Mary and Joseph ! Assist me in my last agony.

Jesus, Mary and Joseph ! May I breathe out my soul in peace with you.

Pope Pius VII. granted to all the faithful every time they shall, with at least contrite heart and devotion, perform this devout exercise, an indulgence of three hundred days.

Devotions of the Holy Rosary.

I. THE ROSARY OF THE BLESSED VIRGIN.

(From "The Raccolta.")

St. Dominic, the founder of the Order of Friars Preachers, in order to stem the flood of the Albiginsian heresy, which was spreading far and wide, but especially in France, in obedience to a revelation received from the Blessed Virgin, to whom he had recourse for this purpose, instituted, about the year 1206, and spread with great success the devotion of the Holy Rosary, which, for many centuries, has produced the most marvellous results in

the Christian world. In order to animate all the faithful to have recourse often to the Blessed Virgin by making use of this devotion, Benedict XIII., by the Brief "*Sanctissimus*," April 13, 1726, granted to all the faithful, who, with devotion, and at least contrite heart, shall say either the whole Rosary of fifteen decades, or a third part of it, that is, five decades:

An Indulgence of one hundred days for every Our Father and every Hail Mary.

A Plenary Indulgence, once a year to those who, having said the fifteen decades, or, at least, five decades, every day for a year, on any day when, being truly penitent, after confession and communion, they shall pray for peace and union among Christian princes, for the extirpation of heresy, and for the triumph of holy Mother Church.

The Sovereign Pontiff Pius VII., by a Brief, February 16, 1808, granted to all the faithful who shall say the Rosary devoutly, at the time assigned them:

A Plenary Indulgence, once a year, on any day, when, being truly penitent, after confession and communion, they shall pray for the triumph of the Church, etc.

His Holiness, Pope Pius IX., by a decree of the S. Congr. of Indulgences, May 12, 1851,

confirmed these indulgences, and granted, besides, to all the faithful who, with at least contrite heart and devotion, shall say a third part of the Rosary in company with others, either at home or in church, in public or in private oratories :

An Indulgence of ten years and ten quarantines, once a day.

A Plenary Indulgence on the last Sunday in every month, to all who are in the habit of saying with others, at least three times a week, the third part of the Rosary, provided that, being truly penitent, after confession and communion, they shall visit a church or public oratory, and pray there, for some time, for the intention of His Holiness.

To gain these Indulgences, it is requisite that the Rosaries should be blessed by Religious of the Order of Friars Preachers, or by a priest empowered to do so, and that, whilst the prayers are being said, meditation be made on the mysteries of the birth, passion, death, resurrection, etc., of our Lord Jesus Christ, according to the decree of the S. Congr. of Indulgences, August 12, 1726, approved by Benedict XIII. This Pope declared, moreover, in his Constitution: *Pretiosus*, May 26, 1727, § 4, that those who cannot meditate, may gain the indulgence by merely saying the Rosary devoutly.

THE MYSTERIES ON WHICH WE ARE TO
MEDITATE WHILE WE SAY THE ROSARY.

The Joyful Mysteries.

In the first joyful mystery we consider how the archangel Gabriel announced to most holy Mary that she was to conceive and bring forth our Lord Jesus Christ.

Our Father *once*, Hail Mary *ten times*, and Glory be to the Father, *once*.

The same prayers are to be said in each mystery.

In the second joyful mystery we consider how, when Mary heard that Elizabeth was pregnant, she went to her house and staid with her for three months.

In the third joyful mystery we consider how, when the time of Mary's delivery was come, she brought forth, in the city of Bethlehem, our Saviour Jesus Christ at midnight, and laid Him in a manger between two brute beasts.

In the fourth joyful mystery we consider how most holy Mary, on the day of her purification, presented Christ our Lord in the Temple, and placed Him in the arms of the holy old man Simeon.

In the fifth joyful mystery we consider how the Virgin Mary lost her Son,

sought for Him for three days, and at the end of the third day found Him in the Temple amid the doctors, disputing with them, being twelve years old.

The Sorrowful Mysteries.

In the first sorrowful mystery we consider how our Lord Jesus Christ prayed in the garden of Olivet, and sweated blood.

In the second sorrowful mystery we consider how our Lord Jesus Christ was cruelly scourged in Pilate's house, and had countless blows laid on Him.

In the third sorrowful mystery we consider how our Lord Jesus Christ was crowned with sharp thorns.

In the fourth sorrowful mystery we consider how Jesus was condemned to death, and for His greater ignominy and pain, had laid upon His shoulders the heavy tree of the cross.

In the fifth sorrowful mystery we consider how, when Jesus came to Calvary, He was stripped of His garments, and nailed with sharp nails to the cross, whereon He died before His sorrowing mother's eyes.

The Glorious Mysteries.

In the first glorious mystery we consider how Jesus Christ, our Lord, rose glorious the third day after His death and passion, triumphant over death, and never more to die.

In the second glorious mystery we consider how Jesus Christ, the fortieth day from His resurrection, ascended into heaven with great pomp and triumph, in the presence of His most holy mother and of His disciples.

In the third glorious mystery we consider how Jesus Christ sat on the right hand of the Father, and thence did send the Holy Ghost into the chamber where were assembled the Apostles with the most holy Virgin.

In the fourth glorious mystery we consider how, twelve years after our Lord Jesus rose from the dead, His mother passed from this mortal life, and was carried into heaven by the angels.

In the fifth glorious mystery we consider how, in heaven, Mary was crowned by her Son: in this mystery we also meditate on the glory of all the saints.

II. THE FRANCISCAN ROSARY.

This Rosary is composed of seven decades in honor of the seven principal joys of the Blessed Virgin. It is recited as follows:

Make the sign of the Cross and say the Apostles' Creed, then *once* the Our Father, and *three times* the Hail Mary in honor of the theological virtues, and the Glory be to the Father, etc. Then pass on to the decades for each of which say *one* Our Father, *ten* Hail Marys, and *one* Glory be to the Father, etc.

The mysteries to be meditated on are usually introduced into the Hail Mary, after the word Jesus, as follows:

Jesus, Whom Thou didst joyfully conceive.

Jesus, Whom thou joyfully didst carry to visit St. Elizabeth;

Jesus, Whom thou joyfully broughtest into the world;

Jesus, Whom thou joyfully didst exhibit to the adoration of the Magi;

Jesus, Whom thou joyfully foundest in the temple;

Jesus, Whom thou joyfully didst behold after His resurrection;

Jesus, Who made thee joyfully ascend into heaven, and there crowned thee queen of heaven and earth.

At the end add the Hail Mary *twice*.

III. DEVOUT EXERCISE IN AID OF THE FAITHFUL DEPARTED.

Apostles' Creed, Our Father, and *three* Hail Mary's, in honor of the three theological virtues, and: "Give them, O Lord! eternal rest."

1. Most gracious Jesus! We beseech Thee by the precious Blood which Thou didst shed in the garden: deliver the souls in purgatory, and amongst them the souls of our parents, brothers, sisters, kindred and benefactors. Deliver them from their pains and bring them to Thy presence.

Our Father, *once*; Hail Mary *and* "Give them, O Lord! eternal rest," *ten times*.

2. Most gracious Jesus! We beseech Thee by the precious Blood which Thou didst shed in Thy cruel scourging: deliver the souls in purgatory, and amongst them the souls of our parents, brothers, sisters, kindred and benefactors, and let them enter upon Thine eternal rest.

Our Father, *once*; Hail Mary *and* "Give them, O Lord! eternal rest," *ten times*.

3. Most gracious Jesus! We beseech

Thee by the precious Blood which Thou didst shed in Thy bitter crowning with thorns: deliver the souls in purgatory, and amongst them the souls of our parents, brothers, sisters, kindred and benefactors, and let them enter into eternal peace.

Our Father, *once*; Hail Mary *and* "Give them, O Lord! eternal rest," *ten times*.

4. Most gracious Jesus! We beseech Thee by the precious Blood which Thou didst shed whilst carrying the cross upon Thy sacred shoulders: deliver the souls in purgatory, and amongst them the souls of our parents, brothers, sisters, kindred and benefactors, and let them enter into Thy glory.

Our Father, *once*; Hail Mary *and* "Give them, O Lord! eternal rest," *ten times*.

5. Most gracious Jesus! We beseech Thee by the precious Blood which Thou didst shed upon the cross, when Thy hands and feet were nailed to it: deliver the souls in purgatory, and amongst them the souls of our parents, brothers, sisters, kindred and benefactors, and let them come into eternal happiness.

Our Father, *once*; Hail Mary *and* "Give them, O Lord! eternal rest," *ten times*.

6. Most gracious Jesus! We beseech Thee by the precious Blood which flowed from Thy sacred five wounds: deliver the souls in purgatory, and amongst them the souls of our parents, brothers, sisters, kindred and benefactors, and let them enter into Thy glory.

Our Father, *once*; Hail Mary *and* "Give them, O Lord! eternal rest," *ten times*.

Let us pray.

O, God, the Creator and Redeemer of all the faithful, grant the souls of Thy servants departed the remission of all their sins, that through the devout prayers of Thy Church on earth, they may obtain that cessation of pain which they have ever desired. Who livest and reignest, world without end. Amen.

V. Eternal rest give to them, O Lord!

R. And let everlasting light enlighten them!

V. May they rest in peace!

R. Amen.

Devotions to the Saints.

LITANY OF THE SAINTS

OF THE THREE ORDERS OF ST. FRANCIS.

In reciting the Liturgical Litany of All Saints, the names of those Saints marked with an asterisk (*) are omitted.

Lord, have mercy on us. Christ, have mercy on us. Lord, have mercy on us.

Christ, hear us!

Christ, graciously hear us!

God, the Father of heaven, have mercy on us.

God, the Son, Redeemer of the world, have mercy on us.

God, the Holy Ghost, have mercy on us.

Holy Trinity, one God, have mercy on us.

Holy Mary,

Holy Mary, Mother of God,

Holy Virgin of Virgins,

St. Michael,

St. Gabriel,

St. Raphael,

All Holy Angels and Archangels,

All orders of holy spirits,

St. John Baptist,

St. Joseph,

Pray for us!

All Holy Patriarchs and Prophets,
St. Peter,
St. Paul,
St. Andrew,
St. James,
St. John,
St. Thomas,
St. James,
St. Philip,
St. Bartholomew,
St. Matthew,
St. Simon,
St. Thaddaeus,
St. Mathias,
St. Barnabas,
St. Luke,
St. Mark,
All holy Apostles and Evangelists,
All holy disciples of the Lord,
All holy Innocents,
St. Stephen,
St. Lawrence,
St. Vincent,
SS. Fabian and Sebastian,
SS. Cosmas and Damian,
SS. Gervase and Protase,
St. Berard, *
St. Peter, *
St. Accursius, *
St. Adjute,*

Pray for us!

St. Otho,*
St. Daniel,*
St. Angelus,*
St. Samuel,*
St. Domnus,*
St. Leo,*
St. Hugoline,*
St. Nicholas,*
St. Peter Baptist and all Japanese
martyrs,*
St. Nicholas and all martyrs of Gor-
cum,*
St. Fidelis,*
All holy martyrs,
St. Sylvester,
St. Gregory,
St. Ambrose,
St. Augustine,
St. Jerome,
St. Bonaventure,*
St. Martin,
St. Nicholas,
St. Louis,*
St. Benvenute,*
All holy Bishops and Confessors,
All holy Doctors,
St. Anthony,
St. Benedict,
St. Bernard,
St. Dominic,

Pray for us!

Holy Father Francis,
St. Anthony of Padua,*
St. Bernardine,*
St. John of Capistrano,*
St. James of Marchia,*
St. Peter of Alcantara,*
St. Francis Solanus,*
St. Peter Regalate,*
St. Diego,*
St. Paschalis,*
St. Benedict,*
St. Pacific,*
St. John Joseph,*
St. Leonard,*
St. Felix,*
St. Joseph of Leonissa,*
St. Seraphine,*
St. Joseph of Capertino,*
St. Ferdinand,*
St. Louis,*
St. Ivo,*
St. Elzear,*
St. Rochus,*
St. Conrad,*
All holy Priests and Levites,
All holy Monks and Hermits,
St. Mary Magdalen,
St. Agatha,
St. Lucia,
St. Agnes,

Pray for us!

St. Cecilia,
St. Anastasia,
St. Catharine,
St. Clara,*
St. Agnes of Assisi,*
St. Catharine of Bologna,*
St. Coleta,*
St. Veronica,*
St. Rose of Viterbo,*
St. Hyacinth,*
St. Mary Frances,*
St. Angela,*
St. Elizabeth of Hungary,*
St. Elizabeth of Portugal,*
St. Margaret of Cortona,*

All ye holy virgins and widows,

All Saints of the three Orders of our holy

Father Francis,* Intercede for us !

All Saints of God, Intercede for us !

Be merciful, Spare us, O Lord !

Be merciful, Hear us, O Lord,

From all evil,

From all sin,

From thy wrath,

From sudden and unprovided death,

From the snares of the devil,

From anger, hatred and all ill-will,

From the spirit of fornication,

From lightning and tempest,

From the scourge of earthquake,

Pray for us !

O Lord, deliver us !

From pestilence, famine and war,
From everlasting death,
Through the mystery of Thy holy incarnation,
Through Thy coming,
Through Thy nativity,
Through Thy baptism and holy fasting,
Through Thy cross and passion,
Through Thy death and burial,
Through Thy holy resurrection,
Through Thy admirable ascension,
Through the coming of the Holy
Ghost, the comforter,
In the day of judgment,
We sinners, Beseech Thee hear us.

O Lord, deliver us!

That Thou spare us,
That Thou pardon us,
That Thou vouchsafe to bring us to
true penance,
That Thou vouchsafe to govern and
preserve Thy holy Creed,
That thou vouchsafe to preserve our
Apostolic Prelate, and all ecclesiastical
orders in holy religion,
That Thou vouchsafe to humble the
enemies of the holy Church,
That Thou vouchsafe to give peace
and true concord to Christian kings
and princes,

We beseech Thee hear us!

That Thou vouchsafe to grant peace
and unity to all Christian people,
That Thou vouchsafe to call back to
the unity of the Church all who
have strayed from her fold, and to
guide all unbelievers into the light
of the Gospel,
That Thou vouchsafe to confirm and
preserve us in Thy holy service,
That Thou lift our minds to heavenly
desires,
That Thou reward our benefactors
with eternal goods,
That Thou deliver our souls, and those
of our brethren, kindred and bene-
factors from eternal damnation,
That Thou vouchsafe to give and pre-
serve the fruits of the earth,
That Thou vouchsafe to give eternal
rest to all the faithful departed,
That Thou vouchsafe to graciously
hear us, Son of God,

We beseech Thee hear us!

Lamb of God, etc. Christ, hear us.
Christ, graciously hear us. Lord, have
mercy on us. Christ, have mercy on us.
Lord, have mercy on us. Our Father.

V. And lead us not into temptation.

R. But deliver us from evil.

Psalm 69.

Incline unto mine aid, O God;* O Lord, make haste to help me.

Let them be confounded and ashamed* that seek my soul.

Let them be turned backward and blush for shame* that desire evils to me.

Let them be presently turned away blushing for shame* that say me: 'Tis well, 'tis well.

Let all that seek Thee rejoice and be glad in Thee,* and let such as love Thy salvation say always, the Lord be magnified.

But I am needy and poor,* O God, help me.

Thou art my helper and my deliverer,* O Lord, make no delay.

Glory be to the Father, and to the Son, and to the Holy Ghost:

As it was in the beginning, is now, and ever shall be, world without end. Amen.

V. Save Thy servants.

R. Trusting in Thee, O my God.

V. Be unto us, O Lord, a tower of strength.

R. From the face of the enemy.

V. Let not the enemy prevail against us.

R. Nor the son of iniquity have any power to hurt us.

V. O Lord, deal not with us according to our sins.

R. Neither reward us according to our iniquities.

V. Let us pray for our Sovereign Pontiff, N.

R. The Lord preserve him, and give him life, and make him blessed upon earth, and deliver him not to the will of his enemies.

V. Let us pray for our benefactors.

R. Vouchsafe, O Lord, for Thy name's sake, to reward with eternal life all them who have done us good. Amen.

V. Let us pray for the faithful departed.

R. Eternal rest give unto them, O Lord; and let perpetual light shine upon them.

V. May they rest in peace.

R. Amen.

V. For our absent brethren.

R. Save Thy servants, who hope in Thee, O my God.

V. Send them help, O Lord, from Thy sanctuary.

R. And defend them out of Sion.

V. O Lord, hear my prayer.

R. And let my cry come unto Thee.

V. The Lord be with you.

R. And with thy spirit.

Let us pray.

O God, whose property it is, always to have mercy and to spare: receive our humble petition, that we and all Thy servants who are bound by the chains of sin may, by the compassion of Thy goodness, mercifully be absolved.

Graciously hear, we beseech Thee, O Lord, the prayers of Thy suppliants, and forgive the sins of them that confess to Thee, that in Thy bounty Thou mayest grant us both pardon and peace.

Show forth upon us, O Lord, in Thy mercy, Thy unspeakable loving kindness: that Thou mayest loose us from all our sins, and deliver us from the punishments which we deserve for them.

O God, who by sin art offended, and by penance pacified, mercifully regard the prayers of Thy people making supplication to Thee, and turn away the scourges of Thine anger, which we deserve for our sins.

Almighty, everlasting God, have mercy upon Thy servant N., our Sovereign Pontiff. and direct him, according to Thy

clemency, in the way of everlasting salvation: that by Thy grace he may both desire those things that are pleasing to Thee and perform them with all his strength.

O God, from whom all holy desires, all holy counsels, all just works do come: give unto Thy servants that peace which the world cannot give: that our hearts being devoted to Thy commandments, and the fear of our enemies being taken away, our times, by Thy protection, may be peaceful.

Inflame O Lord, our veins and heart with the fire of the Holy Ghost; that we may serve Thee with a chaste body, and please Thee with a clean heart.

O God, the Creator and Redeemer of all the faithful, give to the souls of Thy servants departed the remission of all their sins; that through pious supplications they may obtain the pardon which they have always desired.

Direct, we beseech Thee, O Lord, our actions by Thy inspirations, and further them with Thy continual help: that every prayer and work of ours may always begin from Thee and through Thee be likewise ended.

Almighty everlasting God, who hast

dominion over the living and the dead, and art merciful to all, who, Thou foreknowest, will be Thine by faith and works: we humbly beseech Thee that they for whom we intend to pour forth our prayers, whether this present world still retain them in the flesh, or the world to come has already received them stripped of their mortal bodies, may by the grace of Thy loving kindness and by the intercession of all the saints, obtain the remission of all their sins. Through Thy Son Jesus Christ, our Lord, Who liveth and reigneth with Thee, in the unity of Thy Holy Spirit, God, for ever and ever. Amen.

V. The Lord be with you.

R. And with Thy spirit.

V. May the almighty and merciful Lord graciously hear us.

R. Amen.

V. And may the souls of the faithful departed through the mercy of God rest in peace.

R. Amen.

PRAYERS TO ST. JOSEPH.

Guardian of virgins, holy Joseph, father to whose faithful care Christ Jesus, Innocence itself, and Mary, Virgin of Virgins,

were committed: I pray and beg of Thee, by these dear pledges, Jesus and Mary, free me from all uncleanness, and obtain for me that I may with spotless mind, pure heart, and chaste body, most chastely serve Jesus and Mary all the days of my life. Amen.

One hundred days' indulgence, once a day.
Pius IX.

LET US PRAY.

God, who in Thine ineffable providence didst vouchsafe to choose blessed Joseph to be the husband of Thy most holy mother: grant, we beseech Thee, that we may be made worthy to have him for our intercessor in heaven, whom on earth we venerate as our holy patron. Who livest and reignest, world without end. Amen.

PRAYER.

Remember, O most pure spouse of the Blessed Virgin Mary, my sweet protector St. Joseph ! that no one ever had recourse to thy protection, or implored thy aid without obtaining relief. Confiding therefore in thy goodness, I come before Thee and humbly supplicate thee. Oh! despise not my petitions, foster-father of the Re-

deemer, but graciously receive them.
Amen.

Three hundred days' indulgence, once a day.
Pius IX.

EJACULATION.

St. Joseph, friend of the Sacred Heart,
pray for us !

One hundred days' indulgence, once a day.
Pius IX.

LITANY OF ST. FRANCIS.*

Lord, have mercy on us!

Christ, have mercy on us!

Lord, have mercy on us!

Christ, hear us! Christ, graciously hear
us!

God, the Father of Heaven, have mercy
on us.

God, the Son, Redeemer of the world,
have mercy on us.

God, the Holy Ghost, have mercy on us.

Holy Trinity, one God, have mercy on us.

Holy Mary, conceived without sin,

Holy Mary, special Patroness of the

three Orders of St. Francis,

St. Francis, Seraphic Patriarch,

St. Francis, most prudent Father,

St. Francis, despiser of the world,

St. Francis, model of penance,

Pray for us!

St. Francis, conqueror of vices,
 St. Francis, imitator of the Saviour,
 St. Francis, bearer of the marks of
 Christ,

St. Francis, sealed with the character
 of Jesus,

St. Francis, example of purity,

St. Francis, image of humility,

St. Francis, abounding in grace,

St. Francis, reformer of the erring,

St. Francis, healer of the sick,

St. Francis, pillar of the Church,

St. Francis, defender of the faith,

St. Francis, champion of Christ,

St. Francis, defender of thy children,

St. Francis, invulnerable shield,

St. Francis, confounder of the here-
 tics,

St. Francis, converter of the pagans,

St. Francis, supporter of the lame,

St. Francis, raiser of the dead,

St. Francis, healer of the lepers,

St. Francis, our advocate,

Lamb of God, who takest away the
 sins of the world: Spare us, O Lord!

Lamb of God, who takest away the
 sins of the world: Hear us, O Lord!

Lamb of God, who takest away the
 sins of the world: Have mercy on us!

Pray for us!

Christ, hear us. Christ, graciously hear us!

V. Pray for us, O blessed Father Francis.

R. That we may be made worthy of the promises of Christ.

Let us pray.

O Lord Jesus Christ, who, when the world was growing cold, didst, in order to renew in our hearts the flame of love, imprint the sacred marks of Thy passion on the body of our blessed Father Francis; mercifully grant, that by his merits and prayers we may persevere in bearing the cross, and bring forth worthy fruit of penance. Who livest and reignest, world without end. Amen.

PRAYER TO ST. FRANCIS.

Holy Father! Amiable and most beloved St. Francis! I beseech thee by the holy wounds of our Lord Jesus Christ, which were imprinted on thy body; assist me to govern the five senses of my body according to the will and pleasure of Almighty God. Obtain for me contrition and devotion, faith, hope, charity, patience, chastity of mind and body, and

the strict observance of thy Rule of Penance in word and deed, together with perseverance in all these things; that I may, after I shall have finished the course of my life, merit to go to Thee and to enjoy, where thou enjoyest, the reward of thy labors, the everlasting happiness, which I hope, through thy intercession, to obtain from Christ, our Lord. Amen.

PRAYER OF ST. FRANCIS.

O Lord Jesus Christ! grant me, I beseech Thee, after illuminating my heart, sincere faith, firm hope, and true charity, together with a knowledge of Thee, that I may, in all things, and at all times, fulfil Thy holy will. Amen.

LITANY OF ST. ANTHONY.*

Lord, have mercy on us.

Christ, have mercy on us.

Lord, have mercy on us.

Christ, hear us. Christ, graciously hear us.

God, the Father of heaven,

God, the Son, Redeemer of the world,

God, the Holy Ghost,

Holy Trinity, one God,

Have mercy on
us!

* For private devotion.

Holy Mary, conceived without sin,
St. Anthony of Padua,
St. Anthony, glory of the Brothers
Minor,
St. Anthony, lily of virginity,
St. Anthony, gem of poverty,
St. Anthony, example of obedience,
St. Anthony, mirror of abstinence,
St. Anthony, vessel of purity,
St. Anthony, star of sanctity,
St. Anthony, model of conduct,
St. Anthony, beauty of paradise,
St. Anthony, ark of the testament,
St. Anthony, keeper of the Scriptures,
St. Anthony, teacher of truth,
St. Anthony, preacher of grace,
St. Anthony, exterminator of vices,
St. Anthony, planter of virtues,
St. Anthony, hammer of heretics,
St. Anthony, terror of the infidels,
St. Anthony, consoler of the afflicted,
St. Anthony, searcher of consciences,
St. Anthony, martyr in desire,
St. Anthony, terror of the devils,
St. Anthony, horror of hell,
St. Anthony, performer of miracles,
St. Anthony, finder of lost things,
St. Anthony, helper of all who invoke
thee,

Pray for us.

Be merciful, spare us, O Lord!

Be merciful, hear us, O Lord.

From all evil,

From all sin,

From the snares of the devil,

From pestilence, famine, and war,

From eternal death,

Through the merits of St. Anthony,

Through his ardent charity,

Through his zealous preaching,

Through his desire of martyrdom,

Through his strict observance of obedience, poverty, and chastity,

On the day of judgment,

We sinners, Beseech Thee hear us !

That Thou vouchsafest to lead us to true penitence,

That Thou vouchsafest to inflame us with divine love,

That Thou vouchsafest to let us ever enjoy the protection of St. Anthony,

That Thou vouchsafest to give us, by the merits of St. Anthony, the gift of true contrition, humility, and contemplation,

That Thou vouchsafest us the grace, through the intercession of St. Anthony, to overcome the world, the flesh, and the devil,

That Thou vouchsafest the assistance,

Deliver us, O Lord !

¶ We beseech Thee hear us.

| | | |
|---|---|------------------|
| of St. Anthony to all who invoke him in their necessities, That Thou vouchsafest graciously to hear us, Son of God, | } | We beseech, etc. |
|---|---|------------------|

Lamb of God, who takest away the sins
of the world: Spare us, O Lord!

Lamb of God, who takest away the sins
of the world: Hear us, O Lord!

Lamb of God, who takest away the sins
of the world: Have mercy on us!

Christ, hear us! Christ, graciously hear
us!

V. Pray for us, O blessed Anthony.

R. That we may be made worthy of
the promises of Christ.

Let us pray.

May the votive commemoration of the
blessed Anthony, Thy Confessor, give
joy to Thy Church, O Lord; that it may
ever be defended by spiritual assistance
and deserve to possess eternal joys.
Through Christ, our Lord. Amen.

PRAYER TO ST. ANTHONY OF PADUA.

Great St. Anthony! Pure and sweet
lily of virginity, precious gem of poverty,
mirror of penance, preacher of grace, ex-
terminator of vices, planter of virtues.

consoler of the afflicted, lover of peace and unity, contemner of worldly vanities, pillar of the Church, illustrator of the Catholic faith, martyr in desire, worker of innumerable miracles, star of sanctity, refuge of all, that have recourse to thee: O glorious Saint ! whose privilege it was to embrace the Divine Infant, and who, by thy burning eloquence, didst move to penance the most obdurate sinners: I, a miserable sinner, implore thee to receive me into thy guardianship and to obtain for me contrition for my sins, constancy in virtue and the grace of perseverance. Inflame, I beseech thee, my cold and hardened heart with the fire of charity, that I may conquer the world, the flesh and the devil. Amen.

RESPONSORY OF ST. BONAVENTURE TO ST.
ANTHONY.

| | |
|-----------------------------|---------------------------------------|
| Si quaeris miracula, | If, then, you ask for miracles, |
| Mors, error, calamitas, | Death, error, all calamities, |
| Daemon, lepra fugi- ent, | The leprosy and De- mons fly, |
| Aegri surgunt sani. | And health suc- ceeds infirmities. |

- | | |
|--|---|
| <p>Cedunt mare, vincula, Membra, resque perditas, Petunt et accipiunt Juvenes et cani.</p> | <p>The sea obeys and fetters break, And lifeless limbs Thou dost restore; Whilst treasures lost are found again, When young or old thine aid implore.</p> |
| <p>Pereunt pericula, Cessat et necessitas; Narrent hi, qui sentiunt, Dicant Paduani.</p> | <p>All dangers vanish at thy prayer, And direst need doth quickly flee; Let those who know, thy power proclaim, Let Paduans say : These are of thee.</p> |
| <p>Cedunt, etc. Gloria Patri et Filio et Spiritui Sancto.</p> | <p>The sea obeys, etc. To Father, Son, may glory be, And Holy Ghost eternally.</p> |
| <p>Cedunt, etc. V. Ora pro nobis, Beate Antoni! R. Ut digni effici- amur promissionibus Christi.</p> | <p>The sea obeys, etc. V. Pray for us, bless- ed Anthony! R. That we may be made worthy of the promises of Christ.</p> |

Oremus.

Let us pray.

Ecclesiam tuam, Deus, Beati Antonii confessoris tui commemoratione votiva lætificet, ut spiritualibus semper muniatur auxiliis, et gaudiis perfrui mereatur æternis. Per Christum Dominum nostrum. Amen.

O God! May the votive commemoration of blessed Anthony, thy Confessor, be a source of joy to thy Church, that she may be always fortified with spiritual assistance, and deserve to enjoy eternal rewards. Through Christ, our Lord. Amen.

Pope Pius IX. by decree of Jan. 25, 1866, granted to all the faithful, as often as they shall, with at least contrite heart and devotion, say this responsory, with the versicle and prayer annexed, an indulgence of one hundred days. A plenary indulgence, once a month, on any day, to all those who will have said it for a month, provided that, being truly penitent, after confession and communion, they shall visit a church or public oratory, and there pray for some time for the intentions of his Holiness.

VesperE for SundayE.

Pater Noster, Ave Maria, in secret.

V. Deus, in adjuto-
rium meum intende.

R. Domine, ad ad-
juvandum me festina.

V. Gloria Patri, et
Filio, et Spiritui Sanc-
to.

R. Sicut erat in
principio, et nunc, et
semper, et in sæcula
sæculorum. Amen.

Alleluia.

V. O God, come to
my assistance.

R. O Lord, make
haste to help me.

V. Glory be to the
Father, and to the
Son, and to the Holy
Ghost.

R. As it was in the
beginning, is now, and
ever shall be, world
without end. Amen.

Alleluia.

From Septuagesima to Palm Sunday, inclu-
sively, is said:

Laus tibi, Domine,
Rex æternæ gloriæ.

Praise be to thee, O
Lord, King of ever-
lasting glory.

Ant. Dixit Domi-
nus.

Ant. The Lord said.

In Paschal Time, the Psalms are all said under this one Antiphon: *Alleluia*.

Psalm 109.

Dixit Dominus Domino meo: Sede a dextris meis: The Lord said to my Lord: Sit thou at My right hand:

Donec ponam inimicos tuos: scabellum pedum tuorum. Until I make thy enemies, thy footstool.

Virgam virtutis tuæ emittet Dominus ex Sion: dominare in medio inimicorum tuorum. The Lord will send forth the sceptre of thy power out of Sion: rule thou in the midst of thy enemies.

Tecum principium in die virtutis tuæ, in splendoribus Sanctorum: ex utero ante luciferum genui te. With thee is the principality in the day of thy strength, in the brightness of the Saints, from the womb before the day-star I begot thee.

Juravit Dominus, et non pœnitebit eum: Tu es sacerdos in æternum, secundum ordinem Melchisedech. The Lord hath sworn, and He will not repent: Thou art a priest forever according to the order of Melchisedech.

Dominus a dextris tuis: confregit in right hand, hath broke

die iræ suæ reges.

en kings in the day of His wrath.

Judicabit in nationibus, implebit ruinas: conquassabit capita in terra multorum.

He shall judge among nations, He shall fill ruins, He shall crush the heads in the land of many.

De torrente in via bibet: propterea exaltabit caput.

He shall drink of the torrent in the way: therefore shall He lift up the head.

Gloria Patri, etc.

Glory be to the Father, etc.

Ant. Dixit Dominus Domino meo: Sede a dextris meis.

Ant. The Lord said to my Lord: Sit thou at My right hand.

Ant. Fidelia.

Ant. Faithful.

Psalm 110.

Confitebor tibi, Domine, in toto corde meo: in concilio justorum, et congregatione.

I will praise Thee, O Lord, with my whole heart: in the council of the just, and in the congregation.

Magna opera Domini: exquisita in omnes voluntates ejus.

Great are the works of the Lord: sought out according to all His wills.

Confessio et magni-

His work is praise

ficentia opus ejus: et justitia ejus manet in sæculum sæculi. and magnificence and His justice endureth for ever and ever.

Memoriam fecit mirabilium suorum miserics et miserator Dominus: escam dedit timentibus se. He hath made a remembrance of His wonderful works, being a merciful and gracious Lord: He hath given food to them that fear Him.

Memor erit in sæculum testamenti sui: virtutem operum suorum annuntiabit populo suo: He will be mindful forever of His covenant: He will shew forth to His people the power of His works:

Ut det illis hæreditatem gentium: opera manuum ejus veritas et judicium. That He may give them the inheritance of the gentiles: the works of His hands are truth and judgment.

Fidelia omnia mandata ejus; confirmata in sæculum sæculi: facta in veritate et æquitate. All His commandments are faithful: confirmed forever and ever: made in truth and equity.

Redemptionem misit populo suo: mandavit in æternum testamentum suum. He hath sent redemption to His people; He hath commanded His covenant forever.

Sanctum et terribile
nomen ejus: initium
sapientiæ timor Dom-
ini.

Intellectus bonus
omnibus facientibus
eum: laudatio ejus
manet in sæculum sæ-
culi.

Gloria Patri, etc.

Ant. Fidelia omnia
mandata ejus, confir-
mata in sæculum sæ-
culi.

Ant. In mandatis.

Holy and terrible is
His name: the fear of
the Lord is the begin-
ning of wisdom.

A good understand-
ing to all that do it:
His praise continueth
forever and ever.

Glory be to the Fa-
ther, etc.

Ant. Faithful are all
His commandments;
they stand fast forever
and ever.

Ant. In His com-
mandments.

Psalm 111.

Beatus vir qui timet
Dominum: in manda-
tis ejus volet nimis.

Potens in terra erit
semen ejus: genera-
tio rectorum benedi-
cetur.

Gloria et divitiæ in
domo ejus: et justitia

Blessed is the man
that feareth the Lord:
he shall delight ex-
ceedingly in His com-
mandments.

His seed shall be
mighty upon earth:
the generation of the
righteous shall be
blessed.

Glory and wealth
shall be in his house:

ejus manet in sæculum and his justice remain
sæculi. eth forever and ever.

Exortum est in te- To the righteous a
nebris lumen rectis : light is risen up in
misericors, et misera- darkness: he is merci-
tor, et justus. ful, and compassion-
ate, and just.

Jucundus homo qui Acceptable is the
miseretur et commo- man that sheweth mer-
dat, disponet sermones cy, and lendeth; he
suos in judicio: quia shall order his words
in æternum non com- with judgment: be-
movebitur. cause he shall not be
moved forever.

In memoria æterna The just shall be in
erit justus: ab audi- everlasting remem-
tione mala non time- brance: he shall not
bit. fear the evil hearing.

Paratum cor ejus His heart is ready to
sperare in Domino, hope in the Lord; his
confirmatum est cor heart is strengthened:
ejus: non commove- he shall not be moved
bitur donec despiciat until he look over his
inimicos suos. enemies.

Dispersit, dedit pau- He hath distribu-
peribus; justitia ejus ted, he hath given to
manet in sæculum sæ- the poor; his justice
culi: cornu ejus exal- remaineth forever and
tabitur in gloria. ever: his horn shall be
exalted in glory.

| | |
|---|---|
| Peccator videbit et irascetur; dentibus suis fremet et tabes- cet: desiderium pec- catorum peribit. | The wicked shall see and shall be angry, he shall gnash with his teeth, and pine away: the desire of the wicked shall per- ish. |
|---|---|

| | |
|--------------------|-----------------------------------|
| Gloria Patri, etc. | Glory be to the Fa- ther, etc. |
|--------------------|-----------------------------------|

| | |
|--|--|
| <i>Ant.</i> In mandatis ejus cupit nimis. | <i>Ant.</i> In His com- mandments he hath great delight. |
|--|--|

| | |
|------------------------------------|-------------------------------------|
| <i>Ant.</i> Sit nomen Do- mini. | <i>Ant.</i> Blessed be the name. |
|------------------------------------|-------------------------------------|

Psalm 112.

| | |
|--|---|
| Laudate, pueri, Do- minum: laudate no- men Domini. | Praise the Lord, ye children; praise ye the name of the Lord. |
|--|---|

| | |
|--|--|
| Sit nomen Domini benedictum: ex hoc nunc et usque in sæ- culum. | Blessed be the name of the Lord; from henceforth now and forever. |
|--|--|

| | |
|--|---|
| A solis ortu usque ad occasum: laudabile nomen Domini. | From the rising of the sun unto the go- ing down of the same, the name of the Lord is worthy of praise. |
|--|---|

| | |
|---|--|
| Excelsus super om- nes gentes Dominus: | The Lord is high above all nations, and |
|---|--|

et super cœlos gloria ejus. His glory above the heavens.

Quis sicut Dominus Deus noster, qui in altis habitat: et humilia respicit in cœlo et in terra? Who is like the Lord our God, who dwelleth on high, and looketh down on the low things in heaven and in earth?

Suscitans a terra inopem: et de stercore erigens pauperem: Raising up the needy from the earth, and lifting up the poor out of the dung hill.

Ut collocet eum cum principibus: cum principibus populi sui. That He may place him with princes: with the princes of His people.

Qui habitare facit sterilem in domo: matrem filiorum lætantiem. Who maketh a barren woman to dwell in a house, the joyful mother of children.

Gloria Patri, etc. Glory be to the Father, etc.

Ant. Sit nomen Domini benedictum in sæcula. *Ant.* Blessed be the name of the Lord forever.

Ant. Nos qui vivimus. *Ant.* We who live.

Psalm. 113.

In exitu Israel de Ægypto: domus Jacob de populo barbaro. When Israel went out of Egypt, the house of Jacob from a barbarous people.

Facta est Judæa sanctificatio ejus: Israel potestas ejus. Judea was made his sanctuary, Israel his dominion.

Mare vidit et fugit: Jordanis conversus est retrorsum. The sea saw and fled: Jordan was turned back.

Montes exultaverunt ut arietes: et colles sicut agni ovium. The mountains skipped like rams: and the hills like the lambs of the flock.

Quid est tibi, mare, quod fugisti: et tu Jordanis, quia conversus es retrorsum? What ailed thee, O thou sea, that thou didst flee: and thou, O Jordan, that thou wast turned back?

Montes, exultastis sicut arietes: et colles, sicut agni ovium? Ye mountains, that ye skipped like rams: and ye hills like lambs of the flock?

A facie Domini mota est terra: a facie Dei Jacob. At the presence of the Lord the earth was moved: at the presence of the God of Jacob.

Qui convertit pe-
tram in stagna aqua-
rum: et rupem in fon-
tes aquarum.

Non nobis, Domine,
non nobis: sed nomini
tuo da gloriam.

Super misericordia
tua, et veritate tua:
nequando dicant gen-
tes, Ubi est Deus eo-
rum?

Deus autem noster
in cœlo: omnia quæ-
cumque voluit fecit.

Simulacra gentium
argentum et aurum:
opera manuum homi-
num.

Os habent, et non
loquentur: oculos ha-
bent et non videbunt.

Aures habent, et
non audient: nares
habent, et non odora-
bunt.

Manus habent, et

Who turned the
rock into pools of wa-
ter: and the stony
hills into fountains of
waters.

Not to us, O Lord,
not to us: but to Thy
name give glory.

For Thy mercy and
for Thy truth's sake:
lest the Gentiles
should say, Where is
their God?

But our God is in
heaven: He hath done
all things whatsoever
He would.

The idols of the
Gentiles are silver and
gold: the works of
the hands of men.

They have mouths,
and speak not: they
have eyes, and see
not.

They have ears, and
hear not: they have
noses, and smell not.

They have hands,

non palpabunt: pedes and feel not: they
habent et non ambula- have feet, and walk
bunt: non clamabunt not: neither shall
in gutture suo. they cry out through
their throat.

Similes illis fiant qui Let them that make
faciunt ea: et omnes them become like un-
qui confidunt in eis. to them: and all such
as trust in them.

Domus Israel spe- The house of Israel
ravavit in Domino: ad- hath hoped in the
jutor eorum et protec- Lord: He is their
tor eorum est. helper and their pro-
tector.

Domus Aaron spera- The house of Aaron
vit in Domino: adju- hath hoped in the
tor eorum et protec- Lord: He is their help-
tor eorum est. er and their protector.

Qui timent Domi- They that fear the
num speraverunt in Lord have hoped in
Domino: adjutor eo- the Lord: He is their
rum et protector eorum helper and their pro-
est. tector.

Dominus memor The Lord hath been
fuit nostri: et bene- mindful of us: and
dixit nobis. hath blessed us:

Benedixit domui Is- He hath blessed the
rael: benedixit domui house of Israel: He
Aaron. hath blessed the house
of Aaron.

Benedixit omnibus He hath blessed all
qui timent Dominum; that fear the Lord:
pusillis cum majoribus. both little and great.

Adjiciat Dominus May the Lord add
super vos: super vos, blessings upon you:
et super filios vestros. upon you, and upon
your children.

Benedicti vos a Do- Blessed be you of
mino: qui fecit cœ- the Lord: who made
lum et terram. heaven and earth.

Cœlum cœli Domi- The heaven of
no: terram autem de- heavens is the Lord's:
dit filiis hominum. but the earth He hath
given to the children
of men.

Non mortui lauda- The dead shall not
bunt te, Domine; ne- praise Thee, O Lord:
que omnes qui descen- nor any of them that
dunt in infernum. go down to hell.

Sed nos qui vivimus But we that live,
benedicimus Domino: bless the Lord: from
ex hoc nunc et usque this time now and for-
in sæculum.. ever.

Gloria Patri, etc. Glory be to the Fa-
ther, etc.

Ant. Nos qui vivi- *Ant.* We who live,
mus, benedicimus Do bless the Lord.
mino.

Instead of this Psalm, the following is some-
times said:

Psalm 116.

| | |
|-----------------------|------------------------|
| Laudate Dominum, | O praise the Lord, |
| omnes gentes: laudate | all ye nations: praise |
| eum omnes populi: | Him, all ye peoples: |

| | |
|-------------------------|----------------------|
| Quoniam confirmata | For His mercy is |
| est super nos, miseri- | confirmed upon us: |
| cordia ejus: et veritas | and the truth of the |
| Domini manet in æter- | Lord remaineth for- |
| num. | ever. |

CAPITULUM, OR LITTLE CHAPTER.—2 *Cor.* 1.

| | |
|-------------------------|-------------------------|
| Benedictus Deus et | Blessed be the God |
| Pater Domini nostri | and Father of our |
| Jesu Christi, Pater | Lord Jesus Christ, the |
| misericordiarum, et | Father of mercies, and |
| Deus totius consolatio- | the God of all comfort, |
| nis, qui consolatur nos | who comforteth us in |
| in omni tribulatione | all our tribulation. |
| nostra. | |

R. Deo gratias.

R. Thanks be to
God.

THE HYMN.

| | |
|------------------------|------------------------|
| Lucis Creator op- | O blest Creator of the |
| time! | light! |
| Lucem dierum profer- | Who dost the dawn |
| ens, | from darkness bring; |
| Primordiis lucis novæ, | And framing Nature's |
| Mundi parans orig- | depth and height, |
| inem. | Didst with the new- |
| | born light begin: |

| | |
|--------------------------------|--|
| Qui mane junctum vesperi, | Who, gently blending eve with morn, |
| Diem vocari præci- pis; | And morn with eve, didst call them day; |
| Illabitur tetrum chaos: | Thick flows the flood of darkness down; |
| Audi preces cum fleti- bus; | O, hear us as we weep and pray! |
| Ne mens, gravata cri- mine, | Keep Thou our souls from schemes of crime. |
| Vitæ sit exul munere; | Nor guilt remorseful let them know; |
| Dum nil perenne co- gitat, | Nor, thinking but on things of time, |
| Seseque culpis illigat. | Into eternal darkness go. |
| Cœleste pulset ostium, | Teach us to knock at Heaven's high door; |
| Vitale tollat præ- mium: | Teach us the prize of life to win; |
| Vitemus omne noxi- um: | Teach us all evil to abhor, |
| Purgemus omne pessi- mum. | And purify ourselves within. |
| Præsta, Pater piissi- me! | Father of mercies, hear our cry! |
| Patrique compar unice, | Hear us, O sole-begot- ten Son! |

| | |
|------------------------|---------------------|
| Cum Spiritu Paraclito, | Who, with the Holy |
| | Ghost most high, |
| Regnans per omne sæ- | Reignest while end- |
| culum. | less ages run. |
| | Amen. |

| | |
|--------------------|---------------------|
| V. Dirigatur, Dom- | V. May my prayer, O |
| ine, oratio mea. | Lord! be directed |

| | |
|----------------------|----------------------|
| R. Sicut incensum in | R. As incense in thy |
| conspectu tuo. | sight. |

THE MAGNIFICAT, OR CANTICLE OF THE
BLESSED VIRGIN.

| | |
|--------------------|-------------------|
| Magnificat : anima | My soul doth mag- |
| mea Dominum. | nify the Lord. |

| | |
|-----------------------|--------------------|
| Et exultavit spiritus | And my spirit hath |
| meus: in Deo salutari | rejoiced in God my |
| meo. | Saviour. |

| | |
|-----------------------|------------------------|
| Qui respexit humili- | Because He hath re- |
| tatem ancillæ suæ : | garded the humility of |
| ecce enim ex hoc bea- | His handmaid: for be- |
| tam me dicent omnes | hold from henceforth |
| generationes. | all generations shall |
| | call me blessed. |

| | |
|-----------------------|-----------------------|
| Quia fecit mihi mag- | Because He that is |
| na qui potens est: et | mighty hath done |
| sanctum nomen ejus. | great things to me: |
| | and holy is His name. |

| | |
|-----------------------|----------------------|
| Et misericordia ejus | And His mercy is |
| a progenie in proge- | from generation unto |
| nies: timentibus eum. | generations: to them |
| | that fear Him. |

Fecit potentiam in
brachio suo: dispersit
superbos mente cordis
sui.

Deposuit potentes
de sede: et exaltavit
humiles.

Esurientes implevit
bonis: et divites di-
misit inanes.

Suscepit Israel pue-
rum suum: recordatus
misericordiæ suæ.

Sicut locutus est ad
patres nostros: Abra-
ham, et semini ejus in
sæcula.

Gloria Patri, etc.

He hath shewed
might in His arm: He
hath scattered the
proud in the conceit
of their heart.

He hath put down
the mighty from their
seat: and hath exalted
the humble.

He hath filled the
hungry with good
things: and the rich He
hath sent empty away.

He hath received Is-
rael, His servant: be-
ing mindful of his
mercy.

As He spoke to our
Fathers: to Abraham
and to his seed for-
ever.

Glory be to the Fa-
ther, etc.

Here follow the proper *Collect*, and the
Commemorations, if any:

V. Benedicamus
Domino.

R. Deo gratias.

V. Let us bless the
Lord.

R. Thanks be to
God.

V. *Fidelium animæ per misericordiam Dei requiescant in pace.* V. May the souls of the faithful, through the mercy of God, rest in peace.

R. Amen.

R. Amen.

V. *Dominus det nobis suam pacem.* V. May the Lord grant us His peace.

R. *Et vitam æternam. Amen.* R. And the life eternal. Amen.

Here follows the *Anthem* of the Blessed Virgin proper for the season.

THE ANTHEM,

FROM THE FIRST SUNDAY OF ADVENT TILL THE PURIFICATION, INCLUSIVE.

| | |
|------------------------|-------------------------|
| Alma Redemptoris Ma- | Mother of Jesus! |
| ter, quæ pervia cœli | heaven's open gate, |
| Porta manes, et stella | Star of the sea support |
| maris, succurre cad- | the fallen state |
| enti, | |
| Surgerè qui curat po- | Of mortals; thou |
| pulo; tu quæ genu- | whose womb thy |
| isti, | Maker bore; |
| Natura mirante, tuum | And yet, strange |
| sanctum Genitorem, | thing, a virgin, as |
| | before; |
| Virgo prius ac poste- | Who didst, from Ga- |
| rius: Gabrielis ab | briel's hail, this news |
| ore, | receive, |
| Sumens illud Ave pec- | Repenting sinners by |
| catorum miserere. | thy prayers relieve |

IN ADVENT.

V. Angelus Domini
nuntiavit Mariæ.

V. The angel of the
Lord declared unto
Mary.

R. Et concepit de
Spiritu Sancto.

R. And she con-
ceived by the Holy
Ghost.

Oremus.

Let us pray.

Gratiam tuam quæ-
sumus, Domine! men-
tibus nostris infunde;
ut qui, angelo nun-
tiantes, Christi, Filii
tui incarnationem cog-
novimus, per passio-
nem ejus et crucem, ad
resurrectionis gloriam
perducamur. Per eun-
dem Christum, Domi-
num nostrum.

Pour forth, we be-
seech Thee, O Lord!
Thy grace into our
hearts, that we, to
whom the incarnation
of Christ Thy Son has
been made known by
the message of an
angel, may, by His
passion and cross, be
brought to the glory
of His resurrection:
through, etc. *R.* Amen.

R. Amen.

AFTER CHRISTMAS.

V. Post partum vir-
go inviolata perman-
sisti.

V. After child-birth
thou didst remain an
inviolat virgin.

R. Dei genitrix! in-
tercede pro nobis.

R. Mother of God!
make intercession for
us.

Oremus.

Let us pray.

| | |
|-----------------------|---------------------------|
| Deus! qui salutis | O God! who by the |
| æternæ beatæ Mariæ | fruitful virginity of the |
| virginitate fœcunda | blessed Virgin Mary, |
| humano generi præmia | hast given to mankind |
| præstitisti; tribue, | the rewards of eternal |
| quæsumus, ut ipsam | salvation; grant, we |
| pro nobis intercedere | beseech Thee, that we |
| sentiamus, per quam | may be sensible of the |
| meruimus Auctorem | benefits of her inter- |
| vitæ suscipere, Domi- | cession, by whom we |
| num nostrum Jesum | have received the Au- |
| Christum, Filium tu- | thor of life, our Lord |
| um. | Jesus Christ, thy Son. |

R. Amen.

R. Amen.

FROM THE PURIFICATION TILL EASTER.

| | |
|------------------------|---|
| Ave, Regina cœlorum! | Hail, Mary, queen of heavenly spheres! |
| Ave, Domina angelo- | Hail, whom the an- |
| rum. | gelic host reveres! |
| Salve, radix! salve | Hail, fruitful root, |
| porta. | hail, sacred gate! |
| Ex qua mundo lux est | Whence the world's |
| orta. | light derives its date. |
| Gaude, virgo gloriosa! | O glorious maid, with beauty blessed! |
| Super omnes speciosa; | May joys eternal fill thy breast! |

Vale, O valde decora! Thus crown'd with
 beauty and with joy,
 Et pro nobis Christum Thy prayers with
 exora. Christ for us em-
 ploy.

V. Dignare me lau- V. Vouchsafe, O sa-
 dare, virgo sacrata! cred Virgin! to accept
 my praises.

R. Da mihi virtu- R. Give me power
 tem contra hostes tuos. against Thy enemies.

Oremus.

Let us pray.

Concede, misericors Grant us, O merciful
 Deus! fragilitati nos- God! strength against
 træ præsidium: ut qui all our weakness; that
 sanctæ Dei genitricis we, who celebrate the
 memoriam agimus, in- memory of the holy
 tercessionis ejus aux- mother of God, may,
 ilio a nostris iniquita- by the help of her in-
 tibus resurgamus. Per tercession, rise again
 eundem Christum, Do- from our iniquities:
 minum nostrum. through the same
 Christ our Lord.

R. Amen.

R. Amen.

FROM EASTER UNTIL TRINITY.

Regina cœli! lætare, O Queen of heaven!
 Alleluia; rejoice, Alleluia;
 Quia quem meruisti For He whom thou
 portare, Alleluia; didst deserve to bear,
 Alleluia;

Resurrexit, sicut dixit, Alleluia. Is risen again as He said, Alleluia.

Ora pro nobis Deum, Alleluia. Pray for us to God, Alleluia.

V. Gaude et lætare, Virgo Maria! Alleluia. V. Rejoice and be glad, O Virgin Mary! Alleluia.

R. Quia surrexit Dominus vere, Alleluia. R. Because our Lord is truly risen, Alleluia.

Oremus.

Let us pray.

Deus! qui, per resurrectionem Filii tui, Domini nostri, Jesu Christi, mundum lætificare dignatus es, præsta, quæsumus, ut per ejus Genitricem virginem Mariam perpetuæ capiamus gaudia vitæ. Per eundem Christum, Dominum nostrum.

O God! Who, by the resurrection of Thy Son, our Lord Jesus Christ, hath been pleased to fill the world with joy; grant, we beseech Thee, that by the Virgin Mary, His mother, we may receive the joys of eternal life: through the same Christ our Lord.

R. Amen.

R. Amen.

FROM TRINITY SUNDAY UNTIL ADVENT.

Salve, Regina, mater misericordiæ! vita, Hail, holy Queen, mother of mercy!

dulcedo, et spes nostra, salve! Ad te clamamus, exules filii Evæ. Ad te suspiramus, gementes et flentes, in hac lacrymarum valle. Eia ergo advocata nostra, illos tuos misericordes oculos ad nos converte. Et Jesum benedictum fructum ventris tui nobis post hoc exilium ostende; O clemens! O pia! O dulcis Virgo Maria!

our life, our sweetness, and our hope! To thee do we cry, poor banished children of Eve; to thee do we send up our sighs, mourning and weeping in this valley of tears! Turn, then, most gracious Advocate, thine eyes of mercy toward us, and after this, our exile, show unto us the blessed fruit of thy womb, Jesus. O clement, O loving, O sweet Virgin Mary!

V. Ora pro nobis, sancta Dei Genitrix!

V. Pray for us, O holy Mother of God!

R. Ut digni efficiamur promissionibus Christi.

R. That we may be made worthy of the promises of Christ.

Oremus.

Let us pray.

Omnipotens, sempiternus Deus! qui gloriosæ Virginis Matris Mariæ corpus et animam, ut dignum Filii

Almighty and eternal God! Who, by the co-operation of the Holy Ghost, didst prepare the body and soul

tui habitaculum effici
mereretur, Spiritu
Sancto co-operante,
præparasti; da, ut cu-
jus commemoratione
lætatur ejus pia inter-
cessionem ab instanti-
bus malis, et a morte
perpetua liberemur.
Per eundem Christum
Dominum nostrum.

of the glorious Virgin
Mother Mary, that she
might become a wor-
thy habitation for Thy
Son; grant, that as
with joy we celebrate
her memory, so by her
pious intercession we
may be delivered from
present evils and eter-
nal death: through
the same Christ our
Lord.

R. Amen.

R. Amen.

*V. Divinum auxili-
um maneat semper
nobiscum.*

*V. May the divine
assistance always re-
main with us.*

R. Amen.

R. Amen.

The Benediction of the Blessed Sacrament.

This is a rite in which we not only visit
our Lord in the Blessed Sacrament: and
adore Him exposed upon the altar: but re-
ceive His Benediction.

While the Priest ascends to the Altar, the
Choir sings:

O SALUTARIS.

| | |
|------------------------|------------------------|
| O salutaris Hostia, | O saving Victim! |
| | opening wide |
| Qui cœli pandis osti- | The gate of Heaven |
| um: | to man below! |
| Bella premunt hosti- | Our foes press on from |
| lia, | every side; |
| Da robur, fer auxili- | Thine aid supply, thy |
| um. | strength bestow. |
| Uni trinoque Domino | To Thy great Name be |
| | endless praise, |
| Sit sempiterna gloria, | Immortal Godhead! |
| | One in three! |
| Qui vitam sine termi- | Oh, grant us endless |
| no, | length of days, |
| Nobis donet in patria. | In our true native |
| | land, with Thee! |

Then follows, unless already chanted, the *Anthem* of the Blessed Virgin. Then the choir begin the

TANTUM ERGO.

| | |
|--------------------|------------------------|
| Tantum ergo Sacra- | Down in adoration |
| mentum, | falling, |
| Veneremur cernui; | Lo! the Sacred Host |
| | we hail! |
| Et antiquum docu- | Lo! o'er ancient forms |
| mentum | departing, |

| | |
|----------------------------------|--------------------------------------|
| Novo cedat ritui; | Newer rites of grace prevail; |
| Præstet fides supple- mentum, | Faith, for all defects supplying, |
| Sensuum defectui. | Where the feeble senses fail. |
| Genitori, Genitoque | To the Everlasting Father, |
| Laus et jubilatio; | And the Son who reigns on high, |
| Salus, honor, virtus, quoque, | With the Holy Ghost proceeding |
| Sit et benedictio; | Forth from each eter- nally, |
| Procedenti ab utroque, | Be salvation, honor, blessing, |
| Compar sit laudatio. Amen. | Might, and endless majesty. Amen. |

V. Panem de cœlo
præstitisti eis. (Alle-
luia.)

R. Omne delecta-
mentum in se habentem.
(Alleluia.)

V. Thou hast given
them bread from hea-
ven. (Alleluia.)

R. Abounding with
whatever is delicious.
(Alleluia.)

Oremus.

Let us pray.

Deus, qui nobis sub
sacramento mirabili
passionis tuæ memori-

O God, Who in this
wonderful sacrament
hast left us a memoria'

am reliquisti; tribue, of Thy passion: grant
 quæsumus, ita nos us so to reverence the
 corporis et sanguinis sacred mysteries of
 tui sacra mysteria Thy sacred body and
 venerari, ut redemp- blood, that our souls
 tionis tuæ fructum in may be always sensi-
 nobis jugiter sentia- ble of the fruit of Thy
 mus. Qui vivis. redemption. Who
 livest.

At the benediction of the Blessed Sacra-
 ment, adore your Saviour there present;
 give Him thanks for all His mercies, offer
 your whole self to Him, to be His forever;
 and earnestly beg His blessing upon you
 and yours, and upon His whole Church.

THE DIVINE PRAISES

Blessed be God.

Blessed be His holy name.

Blessed be Jesus Christ, true God and true man.

Blessed be the name of Jesus.

Blessed be His most sacred Heart.

Blessed be Jesus in the most holy Sacrament of the
 Altar.

Blessed be the great Mother of God, Mary most holy,

Blessed be her holy and immaculate conception.

Blessed be the name of Mary, virgin and mother.

Blessed be St. Joseph, her most chaste spouse.

Blessed be God in His angels and in His saints.

Indulgence of two years, when said publicly
 after Mass or Benediction.—Leo XIII, Feb. 2,
 1897.

Ceremony of the Vow of Chastity.

For such as, being about to make their profession with the consent of their confessor, desire to consecrate themselves to God in the vow of perpetual chastity,* before receiving their profession the director blesses a ring according to the following form :

BENEDICTION OF THE VIRGINAL RING.

V. Adjutorium nostrum in nomine Domini. *V.* Our help is in the name of the Lord.

R. Qui fecit cælum et terram. *R.* Who made heaven and earth.

V. Domine exaudi orationem meam. *V.* O Lord, hear my prayer.

R. Et clamor meus ad te veniat. *R.* And let my cry come unto Thee.

V. Dominus vobiscum. *V.* The Lord be with you.

R. Et cum spiritu tuo. *R.* And with thy spirit.

* However good and holy this vow may be, it must not be made without great circumspection, particularly where it is a question of perpetual chastity. It depends so much upon circumstances of age, maturity of mind, and the calls of grace, that it belongs only to a confessor of great wisdom and prudence to permit it. "For young persons," says Liguori (*Prax. Conf.*, No. 93), "who desire to preserve their virginity in the vow of chastity, the confessor should not allow them to take it in perpetuity, at least unless they are well grounded in the practice of virtue, and well formed in the rules of spiritual life, and much given to prayer. At first they must only be allowed to take the vow for a limited time, as from year to year."

Oremus.

Let us pray.

Creator et conservator humani generis, dator gratiæ spiritualis et largitor humanæ salutis, tu, Domine, emitte bene dictionem tuam super hunc annulum, ut quæ eum gestaverit, cœlesti virtute munita, fidem integram, fidelitatemque sinceram teneat, sicut sponsa Christi, virginitatis propositum custodiat, et in castitate perpetua perseveret. Per Christum Dominum nostrum.

R. Amen.

Creator and preserver of the human race, giver of spiritual grace and bestower of human salvation, give thy blessing to this ring, that she who wears it may be filled with heavenly power, and, as a spouse of Christ, may keep strict faith and sincere fidelity, and persevering in perpetual chastity, may preserve holy virginity. Through Christ Our Lord.

R. Amen.

The director sprinkles the ring with holy water, and the vow is made, or renewed in the following words :

FORM OF THE VOW OF CHASTITY.

O Eternal God, Father, Son, and Holy Ghost, I N. Thine unworthy creature, prostrate before Thine infinite Majesty, in the presence of the whole celestial court, relying on the hope of Thy

succor, vow and promise to preserve chastity of soul and body *for the remainder of my life*.* Henceforth Thou alone shalt be my portion, Thou alone shalt be my God and the God of my heart. I renounce, then, all that is contrary to holy purity and modesty. I take my loving Jesus for my spouse, and I attach myself entirely to Him forever. Deign, O my God, to accept this (*irrevocable*) vow, heap upon me Thy benedictions and graces, that I may stand unshaken under all temptations, and may be victorious over all the efforts of my enemies. Grant that by the consecration I make Thee of all that I am, in that day I may become a new and perfect victim of Thy divine love. Amen.

The director replies :

Et ego, tamquam minister Ecclesiæ Dei, ejus nomine hanc tuam promissionem et votum accepto et approbo: in nomine Patris ✠ et Filii et Spiritus sancti.

Amen.

And I, as the minister of the Church of God, accept and approve, in His name, of this thy promise and vow. In the name of the Father, ✠ and of the Son, and of the Holy Ghost. Amen.

* When the vow is for a limited period, the time is expressed instead of the words in italics; and, further on, the word *irrevocable* is omitted.

The director then presents the ring to the person making the vow, who places it on her finger, and the director says :

| | |
|--|--|
| <p>Desponso te Jesu Christo, Filio summi Patris qui te illæsam custodiat. Accipe igitur annulum fidei, signaculum Spiritus sancti, ut sponsa Dei voceris : et si ei fideliter servieris, in perpetuum coroneris. In nomine Patris ✠ et Filii et Spiritus sancti. Amen.</p> | <p>I espouse thee to Jesus Christ, the Son of the Almighty Father, who may keep thee without spot. Receive also the Ring of Faith, the sign of the Holy Ghost, that thou mayest be called the spouse of God ; and if thou faithfully serve Him, thou wilt be crowned forever. In the name of the Father, ✠ and of the Son, and of the Holy Ghost. Amen</p> |
|--|--|

It is not necessary to wear the ring ; but if there appears no objection to it, the director, or confessor, can give permission.

Renewal of the Profession.

Holy Trinity, Father, Son, and Holy Ghost, one only God in Three Persons, I present myself before Thee to adore Thee, and to render Thee thanks for all the blessings and mercies Thou hast bestowed upon me with so much bounty ever since I came into the world. I thank Thee principally, O my God, for having made me a member of the Third Order of Thy servant St. Francis. I confess that the yoke of Thy holy service is neither heavy nor difficult, and that I do not find myself oppressed with my bonds; on the contrary, I desire to bind more tightly the sacred knots. I embrace, then, anew the holy rule of our glorious Father St. Francis; I ratify my profession, and renew it with all my heart, promising again to Thy Divine Majesty, to the Blessed Virgin Mary, to our Blessed Father St. Francis, and to all the saints, to keep Thy commandments all my life, and to fulfil the penance imposed upon me by my Superiors for my transgressions against the rule. I make the inviolable resolution to be always faithful to this. Deign to bless my resolution. O my God; kindle in my heart the fervor of Thy love, that glowing with the warmth of charity, I may be a true child of our Seraphic Father, and never cease to praise and to love Thee. Amen.

Conclusion.

EXHORTATION OF OUR HOLY FATHER ST. FRANCIS

O most beloved Brethren and ever-blessed Children: hear me; hear the voice of your Father!

Great are the things we promised: still greater are those that were promised to us!

Let us observe the former and strive to attain to the latter!

Pleasure is short; punishment everlasting; the suffering slight; the glory infinite.

Many are called, but few are chosen: retribution awaits all.

“Therefore, whilst we have time, let us do good.” (Gal. 6, 10.)

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The seraphic guide





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